

Appendix C

The Gullah of South Carolina

A bibliography of materials on the Gullah people

Roslyn Saunders

*heap see, but few know
this book is dedicated to the few who know*

Publication of this bibliography was made possible by the National Park Service.

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Acknowledgments

A book is a pestering experience, it is going back and forth to identify, research, document, and verify information. It is necessary to ask numerous questions. Librarians and library assistants are asked to provide their time, attention, knowledge, and assistance to one person who is trying to bring an idea into reality. I asked and was fortunate enough to have been graciously given time, attention, knowledge, and assistance.

I would like to thank James Carolina, Georgetown County Library and Dennis Adams, Beaufort County Library for their help above and beyond what was required of them.

Thank you to Jane Brown at the Waring Historical Library at the Medical University of South Carolina for researching diseases affecting Africans in America, Marquette Goodwine and Jarcee of the Gullah/Geechee Sea Island Coalition, the staff at the South Carolina Historical Society, the Library Society of Charleston, and Charleston County Library for their help in providing information and resources.

To Tony Paredes, thanks. Tony is, Dr. J. Anthony Paredes, Ethnographer, Southeast Region, National Park Service, Project Director for the book. When Tony asked me to research and compile the information about Gullah people in South Carolina neither of us realized how much had been done. The project which was supposed to take less than six months took a year. It stopped, not because there wasn't more which could have been added to the book, but, because we had to put an ending time on the book.

To all those, not named but remembered, who gave supportive words of encouragement thank you.

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Introduction

The histories and cultures of the Gullah people have fascinated non-Gullahs for more than two hundred years. An early reference to Gullah as a description of African Diaspora enslaved people in the colonies was used before 1800. The Gullahs have been studied, restudied, and studied again. Their language, stories, spiritual beliefs, foods, music, and life patterns have been analyzed, criticized, and romanticized. The Gullah people I spoke to in the compiling of this book were amazed at the identifiers used to tell them who they were, are, and will be in the future. They were less than impressed with “those in authority” claiming to understand them, be sympathetic toward them, help them understand their own culture, and dictate how Gullah should be preserved for future Gullah generations.

The Gullah people know their language and culture are unique and yet there are variations from location to location. Each rice and cotton plantation was an isolated island where African words, techniques in cultivation, crafts, and/or daily life had minor differences. The Gullah embrace these differences and do not claim nor do they want anyone else to label them as the same from one region to the next.

The Gullah know that rarely have the benefits gained from studying them returned to their community. They are a people who know where they came from, where they are today, and where their culture is evolving to. I’m not sure if the outside world knows as much as it thinks it knows about these people. The memories of enslavement, the “big gun shot” of the Civil War, the years of threats and intimidation experienced after the Civil War called Reconstruction, as well as today’s resort development along the coast have had an impact on them. They see again the use of threats and intimidation to get their land and rearrange their culture to benefit non-Gullah people.

They have “circled their wagons” and are looking inward to preserve their culture and heritage. They are the Gullah stayed in the coastal communities and those who have returned from the cities with college and university degrees to reclaim their identity.

The Gullah have begun to document and tell their own story from their cultural point of view. The Gullah are no longer willing to tolerate being told who they are. They are their own future and they will determine how that future evolves.

How the book came together

The time period for the collection of information for the book is after the Civil War during the 1860s to present day. This timeframe was chosen by Tony Paredes because it represents the most prolific period of information written and collected about the Gullah people. However, there are references listed in the book to Gullah prior to the Civil War. This was done because some of the materials are foundations upon which research that came afterward was based.

Using the Post Civil War timeframe and South Carolina coastal region as my primary parameters I compiled information in as many formats as I could find and from as many sources as I could identify. Public libraries in South Carolina contain vast quantities of materials about the Gullah. The South Carolina state library, and Georgetown, Charleston, and Beaufort county libraries are invaluable resources. Public libraries outside of South Carolina include the Library of Congress and the New York Public Library Schomburg Center for Research in Black Culture are also resources.

I researched repositories which have information about the Gullah. The repositories were good sources for personal papers of people who had personal contact with Gullah people. People who had grown up on plantations where they played with Gullah children and or people who had lived in households where their parents employed Gullah men and women in a variety of jobs. Many of these papers contain stories stated as told by and in Gullah traditions. Stories, plays, poetry, and music containing characters using the Gullah

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language appear in these papers. All of the material - structure, spelling, format, and creation - are written by non-Gullah people. Sites on the Internet can be accessed via the libraries, as well as keyword searches using - the word Gullah; South Carolina history, lowcountry, and or slavery; rice plantation; or South Carolina sea islands.

Books, personal and family papers, articles in periodicals, films, audio and video tapes of events important in the lives of the Gullah people, and the many doctoral and masters papers focusing on various components of the lives of Gullah people are identified.

This collection is not complete. It is a guide to what is out there and should be used as a starting point.

I annotated as many of the books as I could locate. In each section at least some of the material is annotated. Many of the books were written years ago and are difficult to locate. I have include them because a researcher can, with time and patience, track down the books. Since the major categories contain books of related content those books not annotated are important because they are a part of the larger reference base.

How to use the book

This book is a resource guide of major categories. It is a road map to books, resources, and places where information about the Gullah people can be found. As a resource it is set up on a major heading concept. For example crafts do not indicate which crafts and if the crafts were building related, or food gathering, or creation of products to be sold along the roadside. The researcher will be required to follow the same procedures used in searching any data base. Beginning with the general heading and moving step by step to the specific reference he or she is looking for.

In the books category I annotated as many of the books as I could. However, the cookbooks were not annotated because I felt they needed to be explored and discovered on their own. Some of the books could have been placed in several categories, such as Margaret Washington Creel's *A Peculiar People*. To lessen the need for multiple listings the category History & Culture was used. Books in this category include components such as early African Diaspora history, economics of enslavement, family, lifestyle, and music; South Carolina history and the interrelationship to African history; and books outside of the general categories listing other books.

Books

Included in books are a range of topics. I have not attempted to cross-reference any of the books. I choose to put them in the first major category listed in the Library of Congress publication and identification listing. The person using this guide will need to either have a working knowledge of what he or she is looking for or be diligent enough to locate several sources in the guide and use them as a starting point. The key word concept used in any research project will be very helpful in using the guide.

The categories contain from one to many books depending on the references found and if they met the guidelines for time and contribution to the knowledge base about the Gullah people.

There have been numerous books of fiction written about the Gullah. I choose not to include the majority to them because they were written about the people not by the people. The books were written in a time when romanticizing about the "happy slave/servant" was necessary to maintain the illusion of everyone being in their "appropriate" place.

The two books I did include, *Brown Jackets* and *Old Mitt Laughs Last* do contribute to the larger understanding and knowledge of the Gullah people living on the coastal islands and their role as they saw it in the larger world.

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Anecdotes

Information given by members of a community whose individual and collective memories still include experiences of enslavement are more than likely to be what the person listening wants to be told. The community person sees the arrangement as a matter of survival and truth, whatever it is, is best left discussed within the privacy of the community.

Verdier, Eva L.

1932 "When Gun Shoot": some experiences while taking the census among the low country Negroes of South Carolina. Charleston, SC: No Publisher Listed

Verdier chronicled some of her observations and experiences as she went through the Negro community. She recorded information given her by community people.

Art

Art has always been attributed to the African. However, it was not art that represented western cultural concepts. It was primitive, dangerous, savage and represented a people and mindset best controlled by those more civilized and more attuned to a higher order.

Jonathan Green has taken his culture and interpreted it to the larger world. He gives that world a larger picture of the Gullah of his community. Robert Thompson puts the African/African American art in a historical and cultural context. These people were who they were and had a strong basis in art as an interpretation of their place in the universe. They had, as did all people, a system of beliefs of how, when, why, and for what purpose the universe was created and arranged and where they fitted in that arrangement.

Green, Jonathan

1996 *Gullah Images: The Art of Jonathan Green*. Columbia, SC: University of South Carolina Press

Green brings to his work the Gullah culture he was born into and grew up with. The themes of his art represent the lives of the people on the islands and along the coast of South Carolina.

Thompson, Robert F.

1983 *Flash of the Spirit: African and Afro-American Art and Philosophy*. New York, NY: Vintage Books

In this book Thompson sets the frame of reference for looking at African art and beliefs from their beginnings in western regions of Africa to their transmigration to the western hemisphere.

Biography

Robert Smalls began as a slave and became a larger than life historical figure. He was a visionary, statesman, educator, and leader. Smalls was probably not the only leader among a people emerging from enslavement, he was the one whose life was told in all its vastness.

Miller, Edward A.

1995 *Gullah Statesman: Robert Smalls from Slavery to Congress, 1839-1915*. Columbia, SC: University of South Carolina Press

The story of Robert Smalls during and after the Civil War is told; from his commandeering a Confederate ship, "The Planter", and sailing it out of Charleston harbor to his election to the United States Congress.

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Cook Books: Food

Foods are one of the most important parameters for defining a culture. It is also one of the least studied parameters for telling the history and interactions of and across cultural lines. The Africans who survived the Middle Passage came with little but their knowledge of where they came from and on occasion plants and seeds they had grown and eaten.

The planter's table set the standard. Each planter had his own cook-enslaved African women who cooked for the planter, his family, friends, and guests -- in addition to other plantation cooks. The planter's table was so important he measured his standing within the community of planters by the array and elaborateness of the foods and the number of guests at the table.

All others within the European/American community -- non-planters, merchants, businessmen, tradesmen, workers - copied as closely as they could the patterns of the planters in each region. The foods included items introduced from the Native people whose land this was and from the foods and traditions of western African peoples.

Southern cooking is the infusion of foods, traditions, and African women unknowingly creating a style that is today identified with the south and yet not credited to the people who brought it to life.

Burn, Billie

1991 *Stirrin' the Pots on Daufaskie*. Spartanburg, SC: The Reprint Company

Carter, Danella

1995 *Down-home Wholesome: 300 Low-fat Recipes from a New Soul Kitchen*. New York, NY: Dutton

Geraty, Virginia M.

1992 *Bittle en' t'ing': Gullah Cooking with Maum Chrish*. Orangeburg, SC: Sandlapper Publishing

Hess, Karen

1992 *The Carolina Rice Kitchen: The African Connection*. Columbia, SC: University of South Carolina

Nesbit, Martha G.

1996 *Savannah Entertains*. Charleston, SC: Wyrick & Company

Rhett, Blanche

1976 *Two Hundred Years of Charleston Cooking*. Columbia, SC: University of South Carolina Press

Smart-Grovesenor, Vertamae

1970 *Vibration Cooking*. New York, NY: Ballantine Books

Viola, Herman J. and Carolyn Margolis, ed.

1991 "Savoring Africa in the New World" in *Seeds of Change*. Washington, DC: Smithsonian Institution Press

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Crafts

Africans brought a myriad of skills and knowledge to the colonies in the western hemisphere. The recognition given to African contributions to the building of the plantations has been uneven. It has ranged from total denial to limited acknowledgment to some contribution within a European base of acceptance. The belief that all knowledge and cultural information traveled from Europeans to Africans is still very well rooted in the larger society and among some members of academia.

Chase, Judith W.

1971 *Afro-American Art and Craft*. New York: Van Nostrand

Chase presents a detailed accounting of skills of Africans in America and the history of those skills from their African roots.

Day, Greg

1977 *South Carolina Low Country Coil Baskets*. Charleston, SC: The Communication Center, South Carolina Arts Commission

Tobin, Jacqueline L. and Raymond Dobard

1999 *Hidden in Plain View: The Secret Story of Quilts & the Underground Railroad*. New York, NY: Bantam Books

“Hidden in Plain View” is based on a story told to Tobin by Mrs. Ozella Williams. It is one story on the Underground Railroad of how quilts were used to carry messages and information from and to people who were oral in tradition and forced to remain unlearned.

Fleetwood, William C.

1995 *Tidecrafts: The Boats of South Carolina, Georgia, and Northern Florida, 1550-1950*. Tybee Island, GA: WBG Marine Press

Boats, boat-building, and the cultural influences that determined their construction are presented. Drawings, maps, and reproductions of advertisements are included in the book.

Rosengarten, Dale

1994 *Row Upon Row: Sea Grass Baskets of the South Carolina Lowcountry*. Columbia, SC: University of South Carolina Press

This exhibition catalog is from a traveling exhibit done on the history of sweet grass baskets made by African American men and women in the lowcountry. Extensive photographs illustrate the variety, beauty, and uniqueness of the American version of an African tradition.

Vlach, John M.

1990 *The Afro-American Tradition in Decorative Arts*. Athens, GA: The University of Georgia Press

An extensive and detailed historic account of the contributions of African Americans to the decorative arts in the United States is presented.

Dictionary

The Gullah language was a living language, as are all languages. It was not and has not remained an unchanging system of communication. The language varied slightly from plantation to plantation and from island region to island region. Gullah spoken in the cities of Brunswick, Charleston, Georgetown, Savannah, and Wilmington varied from the Gullah spoken on the surrounding plantations and among the

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various cities. Today the language still contains the variations which identify its origin and specific cultural ties.

Geraty, Virginia M.

1997 *Gullah fuh Oonuh: A Gullah English Dictionary*. Orangeburg, SC: Sandlapper Publishing Company

A dictionary of the Gullah language as heard on Yonges Island, South Carolina. The dictionary gives the word, its pronunciation, a use in a Gullah sentence, and the sentence translated into English.

Education

For the Gullah people their education has been from the perspective of people other than themselves. That is beginning to change. And the change is causing much controversy. The Gullah are beginning to tell the world who they are.

Brown, Thomas J. and Kitty Green

1998 *Lessons Learned From the Gullah Experience: Powerful Forces in Educating African-American Youth*. Columbia, SC: Brown Publishing

South Carolina Department of Education

1994 *African Americans and the Palmetto State*. Columbia, SC: South Carolina Department of Education

This social studies text done for middle schools begins in the Middle Passage and comes into the mid-1990s focusing on the contributions of African Americans in South Carolina's history.

Fiction

In the original concept of the book fiction was not to be included because fiction was not thought of as relevant to a scholarly collection of materials about the Gullah. Much has been written about the Gullah as I stated earlier without their consent, input, or whether the information was factual to the actual lives of the Gullah.

I chose to include these the two books because their stories were germane to the complexity of African American Gullah society in this country and the impact of that complexness on the members of the Gullah community.

Heyward, Janie S.

1923 *Brown Jackets*. Columbia, SC: The State Company

Puckette, Clara C.

n. d. *Old Mitt Laughs Last*. New York, NY: The Bobbs-Merrill Company

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Herbals, Medicines, Healing Practices

The use of herbal practices has been used to define the primitive nature and inherent backwardness of the African American. African Americans were required to maintain their own health after the Civil War and into the twentieth century because medical treatment by European American doctors was limited at best and non-existent in most regions throughout the country for them.

Edelstein, Stuart J.

1986 *The Sickled Cell: From Myths to Molecules*. Cambridge, Massachusetts: Harvard University Press

Fields, Mamie

1983 *Lemon Swamp and Other Places*. New York, NY: MacMillian Publishing

Lewis, Roger A.

1970 *Sickle States: Clinical Features in West Africans*. Accara, Ghana: Ghana Universities Press

Mitchell, Faith

1998 *Hoodoo Medicine: Gullah Herbal Remedies*. Summerhouse Press

Pinckney, Roger

1998 *Blue Roots: African American Folk Magic of the Gullah People*.
Llewellyn Publications

History and Culture

African American history and culture throughout the sea islands is still being explored. The books listed below date from late Civil War period to the 1990s. The topics include slave songs and music, time as a component of existence, religion, the continuum from Africa to coastal South Carolina and if where and how Africans in South Carolina maintained their Africanisms, women and their roles, and the evolution of the culture of Gullah people.

Adjaye, Joseph K.

1994 *Time in the Black Experience*. Westport, Conn: Greenwood Press

Afrika, Llaila O.

1989 *The Gullah*. Beaufort, S. C.: The Author

Allen, William F. and Charles P. Ware and Lucy Garrison

n. d. *Slave Songs of the United States*. Bedford, MA: Applewood Books

First printed in 1867 as a collection of slave songs sung in the southeastern states and northern seaboard slave states.

American Bible Society

1994 *De Good Nyews Bout Jedus Christ Wa Luke Write*. New York: American Bible Society

The Gospel of Luke is told in Gullah. Beside the Gullah is the King James English text.

Ames, Mary

1992 *"She Came to the Island": A New England Woman's Diary in Dixie in 1865*. Edisto Beach, S. C.: Sea Side Services

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Ashe, Jeanne M.

1982 *Daufuskie Island: A Photographic Essay*. Columbia, S. C.: University of South Carolina Press

Using photographs Ashe explores the people and places of Daufuskie Island. The book becomes more important because of the major changes that have and are occurring on what many have called the last of the unspoiled low country sea islands.

Ball, Charles

1969 *Slavery in the United States*. Miami, FL.: Mnemosyne Publishing

Billington, Ray A.

1981 *The Journal of Charlotte L. Forten*. New York: W. W. Norton

Forten's journal begins with her school days in Salem, Massachusetts. She was a free black from Philadelphia who was determined to make an impact on the world of slavery. She traveled to South Carolina to participate in an experiment - teaching newly-freed slaves to read and write.

Black, Gary

1974 *My Friend the Gullah: A Collection of Personal Experiences*. Columbia, S. C.: R. L. Bryan

Boyle, Christopher C. and James A. Fitch

N. D. *Georgetown County Slave Narratives*. Georgetown, S. C.: Rice Museum

These narratives compiled during the 1930s by writers for the Works Project Administration are from elderly freed men and women who had been enslaved. They speak of enslavement from the distance of time and memories.

Breen, Thomas H.

1976 *Shaping Southern Society: The Colonial Experience*. New York: Oxford University Press

Bresee, Clyde

1986 *Sea Island Yankee*. Chapel Hill, NC: Algonquin Books

Burn, Billie

1991 *An Island Named Daufuskie*. Spartanburg, SC: The Reprint Company

Carawan, Guy and Candi Carawan

1989 *Ain't You Got a Right to the Tree of Life? The People of John's Island, South Carolina, Their Faces, Their Words and Their Songs*. Athens, GA: University of Georgia Press

The Carawans explore the people and their music. The importance of the music in the daily lives of the people and how and why these musical forms should be preserved.

Coclanis, Peter A.

1989 *Economic Life & Death in the South Carolina Low Country: 1670-1920*. New York: Oxford University Press

Conroy, Pat

1972 *The Water is Wide*. Boston, MA: Houghton Mifflin

Cooley, Rossa

1926 *Homes of the Free*. New York: New Republic

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Cooley, Rossa

1970 *An Adventure in Rural Education*

New York: Negro Universities Press

Cornelius, Janet D.

1991 *When I Can Read My Title Clear*. Columbia, SC: University of South Carolina Press

Cornelius provides an in-depth study of African American urge to educate themselves and their children. The importance enslaved and freed people placed on literacy and how they viewed knowing how to read and write impacted religious and political issues.

Creel, Margaret Washington

1988 *"A Peculiar People" Slave Religion and Community-Culture Among the Gullahs*. New York: New York University Press

Creel's book begins in Africa where the roots of the Gullah cultures grew, intertwined, and crossed the water with the enslaved people. Creel goes on to bring together the different West African and Western European beliefs on the plantations in the Sea Islands. The struggles among differing philosophies, control and dominance of European over African in Christian beliefs, and the transformation of the religious convictions.

Crum, Mason

1940 *Gullah: Negro Life in the Carolina Sea Islands*. Durham, NC: Duke University Press

_____, 1968 *Gullah: Negro Life in the Carolina Sea Islands*. New York: Negro Universities Press

Dabbs, Edith M.

1970 *Face of an Island*. Columbia, SC: R. L. Bryan

Dabbs, Edith M.

1983 *Sea Island Diary: A History of St. Helena Island*. Spartanburg, SC: Reprint Company

Frey, Sylvia R.

1991 *Water From The Rock: Black Resistance in a Revolutionary Age*.

Princeton, NJ: Princeton University Press

In detailing Africanisms retained in the south Frey includes housing patterns, music, communal values, marriage forms, patterns of slave resistance, and linguistic derivations among the Gullah people.

Georgia Writers' Project

1940 *Drums and Shadows: Survival Studies Among the Georgia Coastal Negroes*. Athens, GA: University of Georgia Press

"Drums and Shadows" documents Africanisms and Americanized Africanisms of people who lived along the Georgia coasts in the 1930s. As late as 1858 Africans were still being brought into coastal Georgia and sold. With these people came their languages, traditions, and customs that were passed along to their children and grandchildren. *Drums and Shadows* documents existing customs that survived.

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Gomez, Michael A.

1998 "Societies and Stools." In *Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South*. 88 - 113. Chapel Hill, NC: University of North Carolina Press

The alteration of African people, their cultures, histories, and customs occurred as they were forced through a transformation instituted by others. Gomez explores the myriad of African people who came to this country and the diversity they brought with them.

Goodwine, Marquetta L.

1995 *Gullah/Geechee: The Survival of Africa's Seed in the Winds of the Diaspora*. Brooklyn, NY: Kinship Publications

This is volume one of story of the Gullah people on St. Helena Island. The cultures and people who had been forced to come together on slave marches and in slave castles in west Africa and the society they formed on this sea island.

Goodwine, Marquetta L.

1997 *Gawd Dun Smile Pun We: Beaufort Isles*. Brooklyn, NY: Kinship Publications

Goodwine's second volume in a series chronicling the history and culture of the Gullah people of Beaufort and St. Helena Island area of South Carolina.

Goodwine, Marquetta L.

1999 *Frum Wi Soul Tuh de Soil Cotton, Rice, and Indigo*. Brooklyn, NY: Kinship Publications

The history of cotton, rice and indigo cultivation on the Sea Islands are told in this volume. These three cash crops were the reasons for immense numbers of enslaved Africans being brought to the coastal regions of South Carolina and Georgia. Goodwine's books tell the stories of these people, the enslaved Africans, and how, using their technology and skills brought forth abundant crops which in turn created great wealth for the planters who owned them.

Goodwine, Marquetta L. and Clarity Press Gullah Project, ed.

1998 *The Legacy of Ibo Landing: Gullah Roots of African American Culture*. Atlanta, GA: Clarity Press

A collection of fact and fiction essays: scholarly articles about art, history, folklore, foods, and lives of the Gullah/Geechee people and their traditions on the sea islands.

Graydon, Nell S.

1986 *Tales of Edisto*. Orangeburg, SC: Sandlapper Publishing

Hawks, Esther H.

1984 *A Woman Doctor's Civil War: Esther Hill Hawks' Diary*.
Columbia, SC: University of South Carolina

Hayes, James P.

1978 *James and Related Sea Islands*. Charleston, SC: Walker, Evans and Cogswell Company

Holland, Rupert S.

1912 *Letters and Diary of Laura M. Towne*. New York: Negro Universities Press

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Holloway, Joseph E.

1991 *Africanisms in American Culture*. Bloomington, IN: Indiana University Press

Holloway, Joseph E.

1993 *The African Heritage of American English*. Bloomington, IN: Indiana University Press

Holmes, Jean E.

1992 *Mornin' Star Risin'*. Boise, ID: Pacific Press

Holmgren, Virginia C.

1986, c1959 *Hilton Head: A Sea Island Chronicle*. Easley, SC: Southern Historical Press

Hudson, Larry E.

1994 *Working Toward Freedom: Slave Society and Domestic Economy in the American South*. Rochester, NY: University of Rochester Press

Jacoway, Elizabeth

1980 *Yankee Missionaries in the South: The Penn School Experiment*.
Baton Rouge, LA: Louisiana State University

Johnson, Guion G.

1969 *A Social History of the Sea Islands with Special Reference to St. Helena Island, South Carolina*. New York: Negro Universities Press

Johnson, Guy B.

1930 *Folk Culture on St. Helena Island, South Carolina*. Chapel Hill, NC: University of North Carolina Press

Jones, Katharine M.

1960 *Port Royal Under Six Flags*. Indianapolis, IN: Bobbs-Merrill

Jones-Jackson, Patricia

1987 *When Roots Die/Endangered Traditions on the Sea Islands*.
Athens, GA: University of Georgia Press

Social history and organization are discussed through structure, economy, and demography. Jones-Jackson helps the reader to understand the spirit of the Gullah people living along the coast of South Carolina and Georgia. Their identification of who they are can be drawn from the language, stories, food, customs, and connections to the land.

Joyner, Charles

1984 *Down by the Riverside: A South Carolina Slave Community*.
Urbana, IL: University of Illinois Press

Joyner uses a plantation in Georgetown County, South Carolina to tell the story of Gullah people on a rice plantation at the height of the rice culture. African rice growing technology, cultural ways, language, and customs give insight into a complex society functioning within a framework of enslavement and desperation.

Kinlaw-Ross, Eleanor

1996 *Dat Gullah and Other Geechie Traditions*. Atlanta, GA: Crick Edge Productions

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Leland, Elizabeth

1992 *The Vanishing Coast*. Salem, NC: John F. Blair

Littlefield, Daniel C.

1981 *Rice and Slaves: Ethnicity and the Slave Trade in Colonial South Carolina*. Baton Rouge, LA: Louisiana State University

Littlefield's book is an excellent beginning for those wanting to learn about the enslaved African people who were brought to South Carolina and Georgia. These people were captured and brought for their knowledge of rice growing and also for their skills and knowledge of carpentry, boatbuilding, masonry, seafaring, animal husbandry, and the necessary knowledge to survival in this region.

Martin, Josephine W.

1977 *"Dear Sister"; Letters Written on Hilton Head Island, 1867*.

Beaufort, SC: Beaufort Book Company

Nichols, Elaine, ed.

1989 *The Last Miles of the Way: African American Homegoing Traditions 1890-Present*. Columbia, SC: Dependable Printing Company

The Last Miles of the Way looks at the traditions of death and dying in the sea islands of South Carolina. Honoring the ancestors, mourning, burial practices, and the African concepts of time and eternity are discussed.

Opala, Joseph A.

1987 *The Gullah: Rice, Slavery and the Sierra Leone-American Connection*. Freetown, Sierra Leone: United States Information Service

Opala looks at the Gullah from their African connection. The Krio language spoken in Sierra Leone and the Gullah language along the coast of South Carolina are compared and connected.

Parrish, Lydia A.

1942 *Slave Songs of the Georgia Sea Islands*. Hatboro, GA: Folklore Associates

Pearson, Elizabeth W., ed.

1969 *Letters From Port Royal 1862-1868*. New York: Arno Press

Pollitzer, William S.

1999 *The Gullah People and Their African Heritage*. Athens, GA: University of Georgia Press

The Gullah People is a comprehensive study. Pollitzer examined who these people are - their story, their origin, their creations, and their legacies. The history, culture, language, social customs and interchanges of this country were and are part of the Africanisms brought over by enslaved people.

Puckette, Clara C.

1978 *Edisto, A Sea Island Principality*. Cleveland, OH: Seaforth Publications

Robinson, Carline S. & William R. Dortch

1985 *The Blacks in These Sea Islands: Then and Now*. New York, NY: Vantage Press

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Rose, Willie Lee

1964 *Rehearsal for Reconstruction: The Port Royal Experiment*. New York: Vintage Books

Rose looks at the events that occurred in the sea islands of South Carolina and north Georgia. About seven months into the Civil War according to Rose the Experiment began. Rose describes its purpose- to provide an organization which would work with the thousands of freed, escaping, and still enslaved African Americans leaving and still on plantations. She also looks at the diversity of cultures of these enslaved people on the various plantations and the African roots of the variations.

Simms, Lois A.

1992 *Profiles of African American Females in the Low Country of South Carolina*. Charleston, SC: College of Charleston

Sterling, Dorothy

1984 *We Are Your Sisters: Black Women in the Nineteenth Century*. New York: W. W. Norton & Company

Sterling discusses African American women and their roles, functions, and places before, during, and after the Civil War. References to South Carolina Gullah women, stories, sea island history and culture, and historic figures such as the Grimkes are documented.

Stuckey, Sterling

1987 *Slave Culture: Nationalist Theory and the Foundations of Black America*. New York: Oxford University Press

Terry, George D. and Lynn R. Myers

1985 *Carolina Folk: the Cradle of a Southern Tradition*. Columbia, SC: University of South Carolina

An exhibition catalog of crafts- clay, baskets, metalwork, wood, quilts, and furniture in North Carolina and South Carolina.

Thornbough, Margaret

1972 *Black Reconstructionists*. Englewood Cliffs, NJ: Prentice Hall

Tindall George B.

1952 *South Carolina Negroes 1877-1900*. Columbia, SC: University of South Carolina Press

Tindall details the history of Negro South Carolinians during the period of extreme poverty, racism, lack of educational, political, and economic opportunities. A bleak picture of the conditions under which African Americans lived after the Civil War is described through narratives and direct quotes.

Trinkley, Michael, ed.

1986 *Indian and Freedmen Occupation at the Fish Haul Site, Beaufort County, SC*
Columbia, SC: Chicora Foundation

Turner, Lorenzo D.

1949 *Africanisms in the Gullah Dialect*
Chicago, IL: University of Chicago Press

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Twining, Mary A. and Keith E. Baird

1990 *Sea Island Roots: African Presence in the Carolinas and Georgia*

Trenton, NJ: Africa World Press

A collection of articles from Gullahs and non-Gullahs about folklife and folklore on the sea islands. Childbirth, baskets, growing up naming patterns, Christmas Watch and changing agricultural patterns are some of the life in a variety of ways presented.

Weatherford, W. D.

1969 *The Negro From Africa to American*. New York: Negro Universities Press

Whaley, Marcellus S.

1925 *The Old Types Pass; Gullah Sketches of the Carolina Sea Islands*.

Boston, MA: The Christopher Publishing House

Wood, Peter H.

1974 *Black Majority; Negroes in Colonial South Carolina from 1670 Through the Stono Rebellion*.

New York: Random House

In chapter VI, "Gullah Speech: The Roots of Black English" Wood looks at the important of language and the development of a common language among Africans in America. He discusses African groups as "immigrants" and as having similarities to other groups of "immigrants" coming to this country.

Woofert, Thomas J.

1930 *Black Yeomanry: Life on St. Helena Island*. New York: Holt & Company

Wright, Roberta H.

1992 *A Tribute to Charlotte Forten 1837-1914*. Detroit, MI: Charro Book Company

Language and Dialect

The depth to which African American language and speech patterns have and are being studied is astounding. Why?

Bailey, Guy, with Natalie Maynor and Patricia Cukor-Avila

1991 *The Emergence of Black English: Text and Commentary*. Philadelphia, PA: J. Benjamin Publishing

Bernstein, Cynthia, with Thomas Nunnally and Robin Sabino, ed.

1997 *Language Variety in the South Revisited*. Tuscaloosa, AL: University of Alabama Press

Cassidy, Federic G.

1986 *Some Similarities Between Gullah and Caribbean Creoles in Language Variety in the South: Perspectives in Black and White*. ed. Michael Montgomery and Guy Bailey. Tuscaloosa, AL: University of Alabama Press

Cunningham, Irma A.

1992 *A Syntactic Analysis of Sea Island Creole*. Tuscaloosa, AL: University of Alabama Press

Dandy, Evelyn

1991 *Black Communications: Breaking Down the Barriers*. Chicago, IL: African American Images

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Dillard, J. L.

1972 *Black English: Its History and Usage in the United States*
New York: Random House

Geraty, Virginia M.

n.d. *Gullah ForYou*. Charleston, SC: Publisher Unknown

Anonymous

n. d. *Gullah*. Milwaukee, WI: University of Wisconsin Press

Holloway Joseph E.

1993 *The African Heritage of American English*. Bloomington, IN: Indiana University Press

Hopkins, Tometro

1994 "Variation in the Use of the Auxiliary Verb *da* in Contemporary Gullah" in *The Crucible of Carolina: Essays in the Development of Gullah Language & Culture*. Michael Montgomery, ed. Pp. 60-86.
University of Georgia Press

LePage, R. B. and Andre Tabouret-Keller

1985 *Acts of Identity: Creole-based Approaches to Language and Ethnicity*. Cambridge, England:
Cambridge University Press

Montgomery, Michael, ed.

1994 *The Crucible of Carolina: Essays in the Development of Gullah Language and Culture*. Athens, GA: University of Georgia Press

The origins and development of the Gullah language and culture are examined through religion, basketry, names and naming traditions, and the Caribbean connection in the essays presented.

Morgan, Marcyliena H. ed.

1994 *Language and the Social Construction of Identity in Creole Situations*. Los Angeles, CA:
University of California

Mufwene, Salikoko S., ed., with assistance of Nancy Condon

1993 *Africanisms in Afro-American Language Varieties*. Athens, GA: University of Georgia Press

A collection of papers by linguists discussing the inclusion and influences of African languages in African American language structure.

Nodal, Roberto

1972 *A Bibliography on the Creole Languages of the Caribbean, Including a Special Supplement on Gullah*. Milwaukee, WI: University of Wisconsin Press

Reeves, Harold S.

1963 *Gullah: A Breath of the Carolina Low Country*. Published by Author

Smith Reed

1926 *Gullah: Dedicated to the Memory of Ambrose E. Gonzales*. Columbia, SC: University of South Carolina

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Smitherman, Geneva

1986 *Talkin and Testifyin: The Language of Black America*. Detroit, MI: Wayne State University Press

On pages 14-15, and 172 Smitherman discusses the Gullah/Geechee “dialect” spoken along the Atlantic coast in Georgia and South Carolina and its African origin.

Turner, Lorenzo Dow

1945 Notes on the Sounds and Vocabulary of Gullah. Tuscaloosa, AL: University of Alabama Press

_____, 1949 Africanisms in the Gullah Dialect. Chicago, IL: University of Chicago Press

The first major study of remnants of several African languages still being spoken in the islands off South Carolina by African Americans in the 1940’s.

Wolfram, Walt and Nona H. Clarke. ed.

1971 *Black-White Speech Relationships*. Washington, DC: Center for Applied Linguistics

Photography

Photographs are small stories held in a time capsule. The people of the sea islands are telling their stories through the photographs. Moments in their lives are seen in what they are doing. Their history and their culture is shared and preserved for the future.

Dabbs, Edith M.

1970 *Face of an Island*. Columbia, SC: R. L. Bryan

Daise, Ronald

1986 *Reminiscences of Sea Island Heritage*. Orangeburg, SC: Sandlapper Publishing

The story of the sea islands is told in photographs, poems, and short essays using St. Helena Island, South Carolina as the focus. The strong sense of community, of people, of place is seen in the images collected by Ronald Daise.

Ulman, Doris

1918 *Photographs by Doris Ulman: the Gullah people*. New York: New York Public Library/Schomburg Center for Research in Black Culture

Plays

Plays can be interpretations of how non-Gullah romanticize a people and should be understood as looking at a people through filters. Plays by and about a specific group as in Wilkerson’s book give a more representational sampling of that group and how they view their place in the universe.

Geraty, Virginia M.

1990 *Porgy. Gullah/Porgy: A Gullah Version from the original play by Dorothy Heyward and DuBose Heyward*. Charleston, SC: Wyrick

Wilkerson, Margaret B., ed.

1986 *9 Plays by Black Women*. New York: New American Library

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Poetry

The inclusion of poetry about and by Gullah people is another medium for seeing either how the Gullah are seen by outsiders or how the Gullah see themselves. The structure of poetry as a story teller is not used often but it is very effective.

Colcock, Erroll H. and Patti L. Colcock

1942 *Dusky Land: Gullah Poems and Sketches of Coastal South Carolina*. Clinton, SC: Jacobs Press

Towne, Carlie

1996 *A Cultural Affair: Poetic Collections about Gullah Life in Charleston, SC*. Charleston, SC: Carlie Towne

Townsend, Saida

1975 *Sketches in Sepia: Gullah and Other Poems*. Mt. Pleasant, SC: Continenal Leasing Company

Spiritual Beliefs, Religion, Magic

African American spiritual, religious, and magical beliefs have long been the focus of extensive studies. African American belief systems have been used as identifying markers to connect them to the baseness of Africans, to define their extreme religious fervor, and to prove how they are still backward and in need to civilizing.

Carter, Harold

1976 *The Prayer Tradition of Black People*. Valley Forge, PA: Judson Press

Cornelius, Janet D.

1999 *Slave Missions and the Black Church in the Antebellum South*. Columbia, SC: University of South Carolina Press

Cornelius begins with the slave missions and the evolution into the black church. The processes and procedures of that evolution are detailed by Cornelius and the impacts and clashes traditional African beliefs had with European Christianity and the separation, sometimes by force, of enslaved Africans from European churches.

Creel, Margaret W.

1988 *"A Peculiar People", Slave Religion and Community-Culture Among the Gullahs*. New York, NY: New York University Press

Religion and religious customs, social life and customs, and African religious beliefs surviving within the cultural context of enslavement in the sea islands of South Carolina.

Sea Island Translation and Literacy Team: The Summer Institute of Linguistics and Wycliffe Bible Translators

1994 *De Good Nyews Bout Jedus Christ Wa Luke Write*. New York: American Bible Society

The Book of Luke is told in Gullah with English translations of the King James version in the margin.

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Stories, Folklore, Folk Culture, Traditions

The importance of story-telling and the stories themselves are an important part of African American culture. Oral stories told and passed down give a range of impressions about who and how the African American sees him and herself in the community and in the larger society. Many of the stories have been recorded by non-Gullah people and racial biases can be read into the interpretations. The interpretations tell as much about the people recording the stories as about the people being recorded and their stories.

Abrahams, Roger D.

1985 *African American Folktales: Stories from Black Traditions in the New World*. New York, NY: Pantheon Books

Abrahams presents stories collected by storytellers and non-storytellers from Zora Neale Hurston to Joel Chandler Harris. The stories Abrahams has included range from the antebellum period to city life and include a range of how to and how not to act, function, think, and be in the larger world.

Christensen, Abigail M.

1971 *Afro-American Folk Lore: Told Round Cabin Fires on the Sea Islands*. Freeport, NY: The Black Heritage Library Collection

Dundes, Alan

1972 *Mother Wit from the Laughing Barrel; Readings in the Interpretation of Afro-American Folklore*. Englewood Cliffs, NJ: Prentice Hall

Geraty, Virginia M.

1998 *Gullah Night Before Christmas*. Pelican Publishing Company

Gonzales, Ambrose E.

1922 *The Black Border: Gullah Stories of the Carolina Coast*. Columbia, SC: The State Company

Gonzales describes the cannibal savage who was given Christianity and a measure of civilization by European Americans. The “slovenly and careless speech” is interesting and rich, containing quaint and homely similes. About 40 Gullah stories are told, along with a glossary of Gullah terms, and 2 versions of the Tar Baby story.

Gonzales, Ambrose E.

1924 *With Aesop Along the Black Border*. Columbia, SC: The State Company

Graydon, Nell S.

1986 “The Negroes” in *Tales of Edisto*. Orangeburg, SC: Sandlapper Publishing Company

The chapter entitled “The Negroes” begins with a narrative on the history of the people of African ancestry of Edisto Island, South Carolina. According to tradition many of the enslaved people are descended from a king who was captured, enslaved, and brought to the island.

Hamilton, Virginia

1985 *The People Could Fly: American Black Folktales*. New York, NY: Alfred A. Knopf

This collection of folktales includes animal stories of Bruh Fox, Bruh Deer, Bruh Lizard and Bruh Bear. Escape to freedom, tales of the supernatural, and fanciful tales are illustrated and told.

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Harris, Joel Chandler

1883 *Nights With Uncle Remus: Myths and Legends of the Old Plantation*. New York:

Jackson, Bruce, ed.

1967 *The Negro and His Folklore in 19th Century Periodicals*. American Folklore Society, Biographical and Special Series. Austin: University of Texas Press

Jaquith, Priscilla

1981 *Bo Rabbit Smart for True: Tall Tales From the Gullah*. New York: Philomel Books

The six Gullah tales in the book use Bo Rabbit, Cooter, Rattlesnake, Crane, and Alligator to teach the reader some of the lessons of life. Accompanying each segment is a drawing depicting the action of the text.

Jones, Bessie and Bess Lomax Hawes

1972 *Step it Down: Games, Plays, Songs & Stories from the Afro-American Heritage*. Athens, GA: University of Georgia Press

Jones and Hawes have put in print a collection of games, etc. Jones learned as a girl growing up in a rural community in Georgia. The games, songs, and plays represent, according to Hawes, some of the many songs in Jones' collection.

Johnson, Guy B.

1930 *Folk Culture on St. Helena Island, South Carolina*. Chapel Hill, NC: University of North Carolina Press

Jones, Charles C.

1888 *Negro Myths from the Georgia Coast Told in the Vernacular*. Boston, MA: Riverside Press

Kinlaw-Ross, Eleanor

1996 *Dat Gullah and Other Geechie Traditions*. Atlanta, GA: Crick Edge Productions

Mitchell, Allen

1996 *Wadmalaw Island: Leaving Traditional Roots Behind*. Kearney, NE: Morris Publishing

This book is one man's account of the life and times on a Sea Island along the South Carolina coast. The lives of the residents are told in their words and from their views of living in communities where African ties *can still be seen*.

Parsons, Elsie C.

1923 *Folk-lore of the Sea Islands, South Carolina*. Cambridge, MA: American Folk Lore Society

Puckett, Newbell N.

1926 *Folk Beliefs of the Southern Negro*. Chapel Hill, NC: University of North Carolina

Stoney, Samuel G. and Gertrude M. Shelby

1930 *Black Genesis: A Chronicle*. New York: The Macmillan Company

Wright Hughes Roberta and Wilbur B. Hughes

1996 *Lay Down Body: Living History in African American Cemeteries*. Detroit, MI: Visible Ink Press

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“Lay Down Body” is an expansive exploration of burial practices, stories, African, and Africanisms found throughout the United States in African American burial grounds and cemeteries. From the sea islands of South Carolina and Georgia the reader is taken north and west on a journey of learning and sharing. African American placement in history can be seen in past, present, and future cemeteries from the Atlantic coast to the Pacific Ocean.

Doctoral Dissertations and Masters Theses

The doctoral dissertations and masters theses are listed in alphabetical order by last name of author. Topics range from the Gullah language to kinship patterns among women. As often as possible I tried to identify the college or university awarding the degree. I found references in the Charleston County Library, South Carolina Historical Society, College of Charleston Library, and Beaufort County Library.

Albanese, Anthony G.

1967 The Plantation as a School: The Sea-Islands of Georgia and South Carolina, A Test Case, 1800-1860. Ph.D. dissertation, Cornell University

Anziano, Satina

1998 Lillie: Copula Usage Study of a Mesolectal Gullah Speaker From Federal Writers Project. Masters theses, University of South Carolina

Butler, Alfloyd

1975 The Black's Contribution of Elements of African Religion to Christianity in America: A Case Study of the Great Awakening in South Carolina. Ph.D. dissertation, Northwestern University

Coclanis, Peter A.

1984 Economy and Society in the Early Modern South: Charleston and the Evolution of the South Carolina Low Country. Ph.D. dissertation, Columbia University

Cunningham, Irma A.

1970 A Syntactic Analysis of the Sea Island Creole (Gullah). Ph.D. dissertation, University of Michigan

Dargan, Amanda

1978 Family Identity and the Social Use of Folklore: A South Carolina Family Tradition. Masters theses, Memorial University of Newfoundland

Davis, Mella

1998 African Trickster Tales in Diaspora: Resistance in the Creole-Speaking South Carolina Sea Islands and Guadeloupe. Ph.D. dissertation, Northwestern University

Day, Kay Young

1983 My Family Is Me: Women's Kin Networks and Social Power in a Black Sea Island Community. Ph.D. dissertation, Rutgers University

Derby, Doris A.

1980 Black Women Basket Makers: A Story of Domestic Economy in Charleston County, South Carolina. Ph.D. dissertation, University of Michigan

Gadsden, Richard H.

1956 Characterization of the Human Hemoglobins. Ph.D. dissertation, Medical College of South Carolina

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Gibbons, Letitia L.

1986 A Statistical Analysis of Factors Affecting the Morbidity Rate of Sickle Cell Anemia. Masters theses, Medical University of South Carolina

Gritzner, Janet B.

1978 Tabby in the Colonial Southeast: The Culture History of an American Building Material. Ph.D. dissertation, Louisiana State University

Guthrie, Patricia

1977 Catching Sense: The Meaning of Plantation Membership Among Blacks on St. Helena Island, South Carolina. Ph.D. dissertation, University of Michigan

Hart, Edward B.

1993 Gullah Spirituals in Prayer Meetings on Johns Island, South Carolina. Ph.D. dissertation, University of South Carolina

Haskell, Ann S.

1964 The Representation of Gullah-Influenced Dialect in Twentieth Century South Carolina Prose, 1922-1930. Ph.D. dissertation, University of Pennsylvania

Hawley, Thomas E.

1993 The Slave Tradition of Singing Among the Gullah of John's Island, South Carolina. University of Michigan

Hemingway, Theodore

1976 Beneath the Yoke of Bondage: A History of Black Folks in South Carolina, 1900-1940, Ph.D. dissertation, University of South Carolina

Heyer, Kathryn W.

1982 Rootwork: Psychological Aspects of Malign Magical and Illness Beliefs in a South Carolina Sea Island Community. Ph.D. dissertation, University of Connecticut

Hoit-Thetford, Elizabeth

1987 An Educational History of the Gullahs of Coastal South Carolina From 1700-1900. Ph.D. dissertation, East Tennessee State University

Hopkins, Tometro

1992 Issues in the Study of Afro-Creoles: Afro-Cuban and Gullah. Ph.D. dissertation, Indiana University

Jones Jackson, Patricia A.

1978 The Status of Gullah: An Investigation of Convergent Processes. Ph.D. dissertation, University of Michigan

Jordan, Francis H.

1991 Across the Bridge: Penn School and Penn Center. Masters theses, University of Michigan

Joyner, Charles W.

1977 Slave Folklife on the Waccamaw Neck: Antebellum Black Culture in the South Carolina Lowcountry. Ph.D. dissertation, University of Michigan

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Lamuniere, Michelle C.

1994 Roll, Jordan, Roll: The Gullah Photographs of Doris Ulman. Masters theses, University of Oregon

Lawton, Samuel

1939 The Religious Life of Coastal and Sea Island Negroes. Ph.D. dissertation, George Peabody College

Mack, Linda D.

1984 A comparative Analysis of Linguistic Stress Patterns in Gullah (Sea Island Creole) and English Speakers. Masters theses, University of Florida

McGuire, Mary J.

1985 Getting Their Hands on the Land: The Revolution in St. Helena Parish, 1861-1900. Ph.D. dissertation, University of Michigan

Mille, Katherine Wylly

1990 A Historical Analysis of Tense-Mood-Aspect in Gullah Creole: A Case of Stable Variation. Ph.D. dissertation, University of South Carolina

Moerman, Daniel E.

1974 Extended Family and Popular Medicine on St. Helena, SC: Adaptation to Marginality. Ph.D. dissertation, University of Virginia

Moran, Mary

1981 Meeting the Boat: Afro-American Identity on a South Carolina Sea Island. Masters theses, Brown University

Nichols, Patricia C.

1976 Linguistic Change in Gullah: Sex, Age, and Mobility. Ph.D. dissertation, Stanford University

Nixon, Nell M.

1971 Gullah and Backwoods Dialect in Selected Works by William Gilmore Simms. Ph.D. dissertation, University of South Carolina

Normand, Kerry S.

1994 By Industry and Thrift: Landownership Among the Freed People of St. Helena Parish, South Carolina, 1863-1870. Masters theses, Hampshire College

O'Cain, Raymond K.

1972 A Social Dialect Survey of Charleston, SC. Ph.D. dissertation, University of Chicago

Olendorf, Andra B.

1987 Highlander Folk School and the South Carolina Sea Islands Citizenship Schools: Implications for the Social Studies. Ph.D. dissertation, University of Michigan

Purcell, Katherine C.

1997 Reflections From the Well: Julia Mood Peterkin and the Gullah Community. Ph.D. dissertation, University of North Carolina

Safrit, Gary L.

1964 An Investigation of Folk-Medicine Practices in North and South Carolina. Bachelors theses, Lutheran Theological South Seminary

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Salter, Paul

1968 Changing Agricultural Patterns on the South Carolina Sea Islands. Ph.D. dissertation, University of North Carolina

Shriner, Dorothy Sellers

1971 Transect Studies of Salt Marsh Vegetation in Port Royal Sound and North Edisto River Estuaries. Masters' theses, University of South Carolina

Shurbutt, Thomas R.

1979 Historical Archaeology of the Southeastern Atlantic Coast. Masters' theses, on file at Institute for Archaeology and Anthropology, University of South Carolina

Shuler, C. Osborne

1984 Values of Comprehensive Study of South Carolina Folk Remedies with Modern Science. Senior's theses, University of South Carolina

Slaughter, Sabra

1979 The Old Ones Dying and The Young Ones Leaving. Ph.D. dissertation, University of Michigan

Sledge, Mailande C.

1985 The Representation of the Gullah Dialect in Francis Griswold's "A Sea Island Lady". Ph.D. dissertation, University of Michigan

Smith, Franklin O.

1973 A Cross Generational Study of the Parental Discipline Practices and Beliefs of Gullah Blacks of the Carolina Sea Islands. Ed. D. dissertation, University of Massachusetts

Stark, George L.

1973 Black Music in the Sea Islands of South Carolina. Ph.D. dissertation, Wesleyan University

Stavisky, Leonard P.

1958 The Negro Artisan in the South Atlantic States, 1800-1860: A Study of Status and Economic Opportunity with Special Reference to Charleston. Ph.D. dissertation, Columbia University

Thomas, June M.

1977 Blacks on the South Carolina Sea Islands: Planning for Tourists and Land Development. Ph.D. dissertation, University of Michigan

Thrower, Sarah S.

1954 The Spiritual of the Gullah Negro in South Carolina. Masters thesis, Cincinnati College of Music

Twining, Mary A.

1977 An Examination of African Retention in the Folk culture of the South Carolina and Georgia Sea Islands. Ph.D. dissertation, Indiana University

Watson, Laura S.

1937 Negro Folk-Lore of the Carolina. Masters theses, Stetson University

Williams, Darnell

1973 An Investigation of Possible Gullah Survivals in the Speech and Cultural Patterns of Black Mississippians. Ph.D. dissertation, Ohio State University

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Whaley, Thomas E.

1993 The Slave Tradition of Singing Among the Gullah of Johns Island, South Carolina. Ph.D. dissertation, University of Maryland

Yates, Irene

1939 The Literary Utilization of Folklore in the Works of Contemporary South Carolina Writers. Masters theses, University of Virginia

Library of Congress

American Life Histories: Manuscripts from the Federal Writers' Project

The life histories below are from Charleston, Murrells Inlet, Edisto Island, and Georgetown. The dates where given are 1936 and 1939. These histories along with others are accessible directly from the Library of Congress via the Internet.

Allan, Madaline told to Muriel A. Mann

1939 Mamie Brown, Librarian
Charleston, SC: Project # 1655

Madaline Allan used the name Mamie Brown in the interview. Ms. Allan was school teacher/librarian. In the interview she tells her life story.

Brown, George told to Chalmers S. Murray

1939 Fish, Hominy and Cotton
Edisto Island, SC: Project # 1655

George Brown was a farmer and day laborer. In the interview he used the name July Geddes. He described the social and cultural structure of daily life in his community.

Chandler, Genevieve W.

1936 Chillun Home
Murrell's Inlet, SC: Project # 1885-1

A story told in Gullah describing the tasks done by children on plantations.

Chandler, Genevieve W.

1936 Red Fiah Dress told by Lillie Knox
Murrell's Inlet, SC: Project # 1885-1

Lillie Knox discusses the wearing of a red dress to a funeral. The social implications of what happens when a person goes outside the boundaries of what was considered appropriate behavior are described.

Chandler, Genevieve W.

1936 Pickin Off Peanut told by Lillie Knox
Murrell's Inlet, SC: Project # 1885-1

A conversation mainly in Gullah about the difficulties of married life.

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Jemison, Ophelia told to Cassels R. Tiedeman
n. d. Ophelia Jemison
Charleston, SC: Project # 1655

Ophelia Jemison discusses her opinion of heaven and its relationship to this life.

Jemison, Ophelia told to Cassels R. Tiedeman
n. d. One of Ophelia's Reminiscences
Charleston, SC: Project # 1655

In this interview of the last conversation between Ophelia Jemison and her son, Jake, they discuss Jake's dog and his responsibility for taking care of the dog.

Jemison, Ophelia told to Cassels R. Tiedeman
n. d. "A Christmas Story"
Charleston, SC: Project # 1655

Ophelia Jemison retells her mother's stories about Christmas before slavery ended. The mother describes the smells of various foods cooking, the dancing, the singing, and the lighting of the log which burned for several days.

Jemison, Ophelia told to Cassels R. Tiedeman
n. d. Burning of Mt. Zion A. M. E. Church
Charleston, SC: Project # 1655

Ophelia Jemison is asked about the causes of the fire that burned the church. Her answer in Gullah speaks about coveting material items belonging to someone else and what happens when the devil gets someone to act on their evil thoughts and desires.

Jemison, Ophelia told to Cassels R. Tiedeman
n. d. Bad Spirits
Charleston, SC: Project # 1655

Ophelia Jemison is asked why spirits come back to worry people. Bad spirits come back to worry people they have associated with in life she states in the interview. Ophelia Jemison describes her own experiences with such spirits in the interview.

Jemison, Ophelia told to Cassels R. Tiedeman
n. d. Ophelia do spirits ever follow you?
Charleston, SC Project # 1655

According to Ophelia Jemison only good spirits follow her. Her descriptions in Gullah state how a person should interact with his or her idea of the Divine.

Joint, Martha told to Chalmers S. Murray
1939 Martha Joint, Occasional Servant
Edisto Island, SC

The narrative tells the life story of Martha Joint. The 75 year old woman talks about her growing up, the changes she has seen, storms both personal and natural, and her determination to go on working until she dies.

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The Street

1939 The Occupants of the Slave Street at Arundel Plantation Georgetown, SC

Six stories are told in this narrative. A preacher, 2 cooks, 2 farm hands, and a housewife. Their own names are listed. Fictitious names are used in the text. Arundel Plantation is also given another name, Barondel Plantation. The writer, Margaret Wilkinson, begins the “story” as she turns off the road from Georgetown and onto the road leading to the “street”.

Newspaper Articles

Articles from newspapers are listed by last name of reporter. The articles cover stories and events including music, foods, history, culture, social issues, preservation of the culture and history, and life styles among the Gullah in the Charleston, Beaufort, South Carolina and Georgia coastal regions. The articles provide limited background information about the Gullah history and culture and can give the researcher another perspective on who these people were and are.

Abedon, Emily

1998 Georgia Singers Preserve Sea Island Culture. *Charleston Post and Courier*, June 3: A5

Frankie and Doug Quimby, the Georgia Sea Island Singers, are preserving Gullah history of coastal islands in their songs, games, and interactive audience participation performances.

Agee, Jenny

1998 Group Works to Secure Gullah Culture’s Place in Region’s History. *Coastal Observer*, October 1: P1, P2

Ashley, Dottie

1995 Music Hall to Showcase Lowcountry Traditions. *Charleston Post and Courier*, March 12: D2

In 1995 the Lowcountry Legends Music Hall opened featuring Gullah and Sea Island stories and music.

Bartelme, Tony

1997 Sandstorm. *Charleston Post and Courier*, November 9: A1

A company wants to excavate sand in the middle of St. Helena Island and the community is banding together to resist the creation of a sizable hole, the trucks, and conditions created by this enterprise.

_____, 1998 Robert Smalls Sailed Away to Freedom. *Charleston Post and Courier*, February 11: B1

The timeline of the life, deeds, and accomplishments of Robert Smalls, beginning with his use of the Planter, a Confederate gunboat, to escape slavery.

Behre, Robert

1998 Georgia Group Not Afraid to Shout!. *Charleston Post and Courier*, June 6: A9

The McIntosh County Shouters are carrying on the tradition of the “shout”, an African American cultural component, dating back more than 250 years.

Blackman, J. K.

1880 The Sea Islands of South Carolina 1865-1880. *Charleston News & Courier*, April 22:

Brooke, James

1987 Africans See Their Culture Live in United States South. *New York Times*, October 25: P5N, P5L

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Burger, Ann

1998 Lowcountry's Love-or-Hate Veggie. *Charleston Post and Courier*, July 15: D1
Okra, brought to this country by enslaved Africans, is a vegetable the eater either loves or hates.

Cook, Mary Ann

1995 Shout Tradition Lives in Exhibit at Avery Center. *Charleston Post and Courier*, May 18: P1

An exhibition at the Avery Center tells the history of the Shout in coastal South Carolina and Georgia African American communities.

Crews, Walter

1954 Negro Craftsmen Ply an Ancient Art by the Side of a Bustling Highway. *Charleston Evening Post*, June 27:

Devera, Dora

1997 Tales Preserve Gullah Culture. *Charleston Post and Courier*, April 3: P1

Jametrice Glisson continues the African American storytelling tradition at Cypress Gardens. Glisson collects Gullah stories and uses them to educate, entertain, and preserve the culture.

Dewig, Rob

2000 Digging for the Gullah's Roots. *Carolina Morning News*, January 14: P1

Douglas, Tyees

1995 PBS Films a Gullah 'Porgy'. *Charleston Post and Courier*, August 20: D1

"Porgy: A Gullah Version" featuring Charleston actor and director Michael Nesbitt is filmed at the Garden Theater by the Public Broadcasting System.

_____, 1999 Storytellers Share 'Different Things'. *Charleston Post and Courier*, May 13: P1

Don Harrell and Tutu Harrell, his Nigerian born wife, are OrisiRisi African Folklore. The Harrells incorporate Ibo, Yoruba, and Hausa language and culture into their African and African American music, dance, stories, and presentation.

Frazier, Eric

1995 Experts Dispute Accuracy of Gullah Version of Luke. *Charleston Post and Courier*, January 8: C7
The controversy surrounding the translation of the Gospel according to St. Luke has Gullah people and non Gullah European Americans disagreeing on the accuracy of the translation.

Frazier, Herb

1995 Sierra Leone Terrorized. *Charleston Post and Courier*, January 31: A1
The war in Sierra Leone is causing massive destruction in the country.

_____, 1995 Sierra Leone's Election in Doubt. *Charleston Post and Courier*, February 17: A1
Sierra Leone's civil war threatens political elections.

_____, 1995 Linguists Fear the End May be Near for Gullah. *Charleston Post and Courier*, March 6: A1
The preservation of the Gullah language will be decided by the Gullah people and their passing on the language to their children and grandchildren within the sea island cultural heritage.

_____, 1995 Time Blurs Family Ties to Ancient Homeland. *Charleston Post and Courier*, August 7: A11

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The lives of 2 women - 1 in Sierra Leone and 1 in Charleston, South Carolina - both basket sellers, are compared by Herb Frazier.

_____, 1995 Transatlantic Link Bonds Lowcountry and Africa. *Charleston Post and Courier*, August 7: A11

Mary Moran's grandmother taught Mary's mother a song when she was a small child. The song was passed to Mary. Enslaved Mende women brought the song to this country to the rice plantations of Georgia and South Carolina. The song is a funeral song.

_____, 1995 'Gullah Cousin' Kindles Kinship. *Charleston Post and Courier*, November 9: P2
Upon winning the Ethel Payne Fellowship Herb Frazier travels to Sierra Leone to research the connections between the west African country and South Carolina.

_____, 1997 Genetic Links of Two Coasts Studies. *Charleston Post and Courier*, March 16: A16
A foundation grant awarded to the Medical University of South Carolina to study the genetic composition of South Carolina and Sierra Leone confirmed the connections between the two groups of African Diaspora people.

_____, 1997 Journey for a Song. *Charleston Post and Courier*, March 16: A1
Mary Moran and the song taught her by her mother complete the circle returning to the village in Sierra Leone where the song is still sung. The reception Mrs. Moran and her family received was of family coming home again.

_____, 1997 Song Stays Nearly Same Through Ages. *Charleston Post and Courier*, March 16: A16
The Mende funeral song has several variations, but the basic theme sung in Georgia and Sierra Leone is the same song passed down from mother to daughter.

_____, 1997 Park Service Wants to Spread Word About Gullah History. *Charleston Post and Courier*, August 30: B3
The National Park Service is reviewing its role in the preservation of the history and culture of the Gullah people at several sites around Charleston, South Carolina.

_____, 1998 Local Site to be Centerpiece of National Exhibit on Gullah. *Charleston Post and Courier*, March 11: B01
The Charles Pinckney Historic Site, owned by the National Park Service, is a major component of the Gullah story.

_____, 1998 Lowcountry Works on Sierra Leone Ties. *Charleston Post and Courier*, July 14: B6
Penn Center was the site for the Gullah Connection Workshop and the Friends of Sierra Leone meeting.

_____, 1999 African Link in National Geographic Spotlight. *Charleston Post and Courier*, February 18: B1

Mary Moran spoke to the National Geographic Society telling the story of the Mende funeral song she learned as a child from her mother in coastal Georgia.

_____, 1999 Lobby for Sierra Leone Peace Formed. *Charleston Post and Courier*, March 21: B1
An alliance met a Penn Center to lobby the United States Congress to provide funds to stop the war in Sierra Leone.

_____, 1999 Gullahs, Seminoles Share History. *The Sun News*, Reprint: August 30: C3

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Frazier, Herbert L.

1972 Basketweaving Traced to Ancient African Craft. *Charleston News and Courier*, September 4:

Furtwangler, Carol

1998 Sea Islanders Keepers of African Tradition. *Charleston Post and Courier*, June 4: D22

The Georgia Sea Island Singers share Gullah history and culture at Spoleto USA celebrating African influence in music and dance.

_____, 1998, Shouters; Audience Left Wanting More. *Charleston Post and Courier*, June 7: A17

The McIntosh County Shouters educate and entertain audiences at Spoleto USA 1998 Festival “Echoes of Africa”.

Furtwangler, William

1998 Sea Island Group Offers Welcome Look at South Carolina Work. *Charleston Post and Courier*, June 6: A11

In an “Echoes of Africa” performance the Hallelujah Singers from Beaufort, South Carolina present Gullah songs and stories.

Greene, Karen

1975 Gullah Studied as Language. *Charleston News and Courier*, September 28: E4

Grovsner, Verta Mae

1971 What Does South Carolina Lowcountry Mean to Me? Home! *Washington Star*, Washington, D. C., April

Hofbauer, Lisa

1997 A Sweet Tradition. *Charleston Post and Courier*, July 6: B01

The Sweetgrass Basket Festival began in Jeannette Lee’s front yard. The festival honors the traditions of crafts from Boone Hall plantation where Lee’s mother and grandmother lived.

_____, 1997 Marker validates History of Sweetgrass Weaving. *Charleston Post and Courier*, November 23: B3

The dedication of a marker honoring the sweetgrass basket makers on Highway 17 in Mt. Pleasant, South Carolina was celebrated. The United States Ambassador to Sierra Leone, community and political leaders, the public, and sweetgrass basket makers attended the ceremony.

Howard, Roseanne

1998 Gullah People’s History Studied. *The Sun News*, September 26: C1, C10

Jones, Patricia

1995 Gullah Culture Lives in Music Hall. *Charleston Post and Courier*, March 16: P1

Lowcountry Gullah culture, folklore, ghost stories, and spirituals need to be preserved according to Clay Rice of Lowcountry Legends Music Hall.

Kahn, Cynthia

1998 Jewish Group Learns About African Culture. *Charleston Post and Courier*, May 28: P1

Gullah and Jewish cultures were shared by students and adults at Courtenay middle School.

_____, 1998 Teens Learn Respect for Others’ History. *Charleston Post and Courier*, July 16: P1

Teens from African American and Jewish American communities of Charleston and Washington learn

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about each other's cultures and the need to address racism, anti-semitism, and all forms of intolerance.
Killingbeck, Rochelle

1995 New Jersey Group Getting Primer on Gullah. *Charleston Post and Courier*, August 10: A17
The Afrika Study Group of East Orange, New Jersey visit Charleston to learn about the Gullah culture.
The group of adults and youth travel the globe learning about Africa Diaspora history.

Leland, Jack

1949 Basket Weaving African Art Survival? *Charleston News and Courier*, March 27:

_____, 1971 Two Local Basket Weavers Demonstrate Art in Canada. *Charleston News and Courier*, July 21:

Lewis, Carol

1983 Low Country Dialect Survives Centuries. *The Sun News*, February 13: C1

Lione, Louise

1986 The Basket Weavers of Charleston. *Charlotte Observer*, June 22:

Locklair, Ernie

1974 Ancient Art on Display. *Charleston News and Courier*, July 21:

Locklair, Margaret

1977 New Program Markets State Handcrafts. *Charleston News and Courier*, May 1:

_____, 1977 Handcraft Guild. *Charleston Evening Post*, May 6:

Lofton, Sally

1962 A Primitive Art Thrives. *Charleston News and Courier*, August 12:

May, Lee

1981 Practice of Voodoo on Increase and Some Scientists Not Scoffing. *Dallas Times Herald*, August 23: A17

McCray, Jack

1998 Camp Meeting Promises Uplifting Experience. *Charleston Post and Courier*, June 5: A15

Alphonso Brown and the Mt. Zion Spiritual Singers perform the Camp Meeting yearly, a celebration of African American spirituals.

McDowell, Elsa

1984 Mary Foreman Jackson Waves Works of Art. *Charleston Post and Courier*, December 9:

_____, 1997 Janie Hunter Leaves Legacy for Generations. *Charleston Post and Courier*, June 17: B1
The legacy of Janie Hunter was the Gullah heritage she passed to her children and the generations who come after them. The music and stories she knew and lived were honored by the National Endowment for the Arts, Smithsonian, Association of Black Storytellers, and others.

McMillan, George

1986 An Island of Gullah Culture (St. Helena, South Carolina). *New York Times*, February 2: PXX20N, PXX20L

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Minis, Wevonneda

1995 Solo Art Show Stars Lowcountry Native. *Charleston Post and Courier*, April 9: B1

A traveling exhibition portraying Gullah life through the experiences of Jonathan Green can be seen in Charleston at the Gibes Museum.

_____, 1995 Emory Campbell: Keeping Penn Alive Requires All His Time. *Charleston Post and Courier*, February 18: C1

Emory Campbell is dedicated to Penn Center and the preservation of the history and culture of the Sea Islands.

_____, 1997 Rediscovery. *Charleston Post and Courier*, March 2: G1

The move to St. Helena Island and the effects on telh island and the 3 people - Arianne King-Comer, Jan Spencer, and Darryl Murphy.

_____, 1997 Quilter Finds New Approach to Old Craft. *Charleston Post and Courier*, April 24: C1

Marlene O'Bryant Seabrook is an African American quilter. Her themes include a Gullah series - Philip Simmons, Jonathan Green, Blessed are the Children, and Porgy and Bess.

_____, 1998 Folkways in the South: A Lowcountry Primer. *Charleston Post and Courier*, May 24: D1

The unique identifiers that are Charleston are to be learned by visitors. The Charleston accent, Spanish moss (not Spanish and not moss), Palmetto bugs not cockroaches, no-see-ums, sweetened iced tea, okra - fried or in gumbo, and catfish.

_____, 1998 Embrace the Music. *Charleston Post and Courier*, June 5: A13

The Hallelujah Singers perform Gullah songs at the Cathedral of St. Luke and St. Paul for Spoleto Festival USA.

_____, 1998 Gullah Culture Preserved in Mixture of Fact, Lore. *Charleston Post and Courier*, August 30: G7

The Legacy of Ibo Landing: Gullah Roots of African-American Culture gives the reader an introduction to sea island history and culture. Edited by Marquette Goodwine, founder of the Gullah/Geechee Sea Island Coalition, the title honors a group of enslaved Africans who walked into the sea on St. Simons Island, Georgia rather than live as slaves.

Neely, Erik

1999 Gullah History Comes to Life. *Charleston Post and Courier*, February 28: B1

Marquette Goodwine and Mary Simmons Boyd of St. Helena Island, South Carolina perform at the Black History Month celebration at Charles Pinckney National Historic Site in Mt. Pleasant, South Carolina.

Nichols, Jeff

1997 Turning Points Have Shaped City's History. *Charleston Post and Courier*, April 20: D1

The Denmark Vesey insurrection of 1822 although not successful still had a profound effect on Charleston and the unfolding of history up to the Civil War.

Petersen, Bo

1998 African-American Artists Shine at School Exhibit. *Charleston Post and Courier*, February 18: B4

Students and staff at Harleyville-Ridgeville High School present an exhibition of art focusing on African American themes as part of the Black History Month celebration.

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Quick, David

1997 Marker to Recognize Basketmakers. *Charleston Post and Courier*, November 20: P1
The marker honoring the sweetgrass basket makers of Mt. Pleasant, South Carolina will be dedicated. In addition the women who first began selling baskets on Highway 17 will be recognized.

Rindge, Brenda

1995 'Gullah Gullah Island' has Local Connection. *Charleston Post and Courier*, December 3: F2

Ronald and Natalie Daise of St. Helena Island are the creators of 'Gullah Gullah Island'. The show focuses on children and is based on the Daises theatrical performances about the African American Gullah culture.

Sanchez, Jonathan

1997 Play Shows Island Life, Rural Days. *Charleston Post and Courier*, October 2: P4

MOJA and The Community Foundation present "Look Where He Brought Me From" a play in Gullah at the Aiken-Rhett House performed by Sea Islanders.

Shumake, Janice

1995 Festival Events Will Share Culture of the Sea Islands. *Charleston Post and Courier*, September 14: P1

The history and culture of the Sea Islands will be performed, told, sung, and eaten at arts and crafts Sea Island Cultural Arts Festival of Charleston County.

_____, 1998 Island Tour Blends Tea and Gullah Play. *Charleston Post and Courier*, April 30: P1

The Wadmalaw Gullah Theater and the Charleston Tea Plantation present the Gullah play "Look Where He Brought Me From".

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1995 University of Charleston to Honor Scholar of Gullah. *Charleston Post and Courier*, May 13: A21

The University of Charleston honors Virginia Mixson Geraty for her work to preserve the Gullah language.

_____, 1995 Grapevine. *Charleston Post and Courier*, July 31: C1

Charleston, South Carolina is high on the list of places to visit for African Americans looking for historical representations of their history and culture.

_____, 1995 Gullah Version of 'Porgy' Filmed in a Joint Venture. *Charleston Post and Courier*, August 20: D5

DuBose Heyward's play "Porgy" is to be filmed by South Carolina Educational Television, The Cabbage Row Company, and the ETV Endowment of South Carolina.

_____, 1997 Family Buries Honored Storyteller Janie Hunter. *Charleston Post and Courier*, June 20: B2

Janie Bligen Hunter, a nationally known Gullah storyteller, was honored by the National Endowment for the Arts, the Smithsonian Institution, and the Association of Black Story Tellers.

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_____, 1997 A Taste of Charleston. *Charleston Post and Courier*, October 8: D1

The Greater Charleston Restaurant Association sponsors the Taste of Charleston with a selection of foods including Gullah specials such shrimp and grits, Gullah rice and okra gumbo.

_____, 1998 Haut Gap Middle Celebrates Gullah. *Charleston Post and Courier*, May 12: D5

A theatrical production of Gullah life is told in “Sea Breezes”.

_____, 1999 Plantation to Honor Black History. *Charleston Post and Courier*, February 11: D3

Hampton Plantation State Park and the Committee for African American History Observances will present “The African American Experience at Hampton Plantation” for Black History Month.

Stockton, Robert

1970 Teachers To Learn Studying English as Second Language. *Charleston News and Courier*, June 1: A10

Thompson, Bill

1997 Biography Searches Julia Peterkin’s Life. *Charleston Post and Courier*, September 6: D1

Julia Peterkin as a southern writer who did not follow the norm is seen in her use of African American plantation slaves in fiction of their lives she penned.

Thompson, Woody

1999 A Touch of Gullah. *Georgetown Times*, July 21: P1

Toner, Robin

1987 Bible is being Translated into a Southern Coastal Tongue Born of Slavery. *New York Times*, March 1: P18, P24

Van Drake, Stephen

1999 Gone and Forgotten. *Coastal Observer*, July 29: Second Front P1

West, Otto D.

1994 Gullah Ways Find Forum at Coastal. *The Sun News*, February 17: C2

Williams, Barbara S.

1972 Johns Island Cooperative Puts Quilting Skills to Use. *Charleston News and Courier*, December

Williams, Charles

1998 Affluence, Genealogical Interest Fuel Influx of Black Tourists. *Charleston Post and Courier*, April 13: D8

African Americans are coming to Charleston to learn the history of enslaved African people and their contributions to the building of the Charleston, the south, and this nation.

Willaims, Paige

1993 Gullah Lost. *The Sun News*, February 21: C1, C11

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Periodicals

Periodicals contain a variety of articles about the culture of the Gullah people. I identified as many publications as I could find and followed leads from bibliographies of authors whose articles I read and listed. I have included articles from the Civil War period, Reconstruction, the 1900s, to the most recent dates available. The periodicals give the most comprehensive cultural data about the Gullah people.

Adler, Thomas

1972 The Physical Development of the Banjo. New York *Folklore Quarterly*

Anderson, David G.

1982 The Archaeology of Tenancy in the Southeast: A View from the South Carolina Low Country. *South Carolina Antiquities* 14: 71-86

Anonymous

1948 Note on Gullah. *South Carolina Historical and Genealogical Magazine* 50: 56-57

First printed in 1794 in the South Carolina Gazette, the article presents proof of what was considered the inability of Africans to enunciate certain English speech sounds.

Anthony, Carl

1976a The Big House and the Slave Quarter. *Landscape* 20: 3: 8-19

1976b The Big House and the Slave Quarter. *Landscape* 21: 1: 9-15

Arthur Unknown

1937 Sea Grass Basket Weavers: Coastal Negroes Produced Artistic Effects in Useful Articles. *Coastal Topics*, Charleston, South Carolina April

Arthur Unknown

1970 The Basket Weavers of Charleston. *Southern Living* 22-26

Arthur Unknown

1992 Senator Hollings Sparks Fund Drive for Historic Penn Center Site in South Carolina. *Jet* 82: 23: 29

The fund raising efforts of Senator Fritz Hollings to aid Penn Center.

Arthur Unknown

1993 The New Plantations: South Carolina. *The Economist* 329: 7833: A33

Penn School on St. Helena Island, South Carolina has created the Penn School for Preservation. Working with community groups, environmentalists, and cultural preservationists Penn School is helping African American property owners learn how to protect their land, heritage, and culture.

Babson, David W.

1990 The Archaeology of Racism and Ethnicity on Southern Plantations. *Historical Archaeology* 24: 4: 20-28

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Bacon, A. M.

1895 Folklore Ethnology: Conjuring and Conjure Doctors. *Southern Workman* 24: 193-194, 209-211

Although not Gullah specific this article describes the various spells and remedies used in southern African American communities.

Baird, Keith E.

1980 Guy B. Johnson Revisited: Another Look at Gullah *Journal of Black Studies* 10: 4: 425-436

Baird speaks of the need to move beyond Guy B. Johnson's views stated in 1930 and reaffirmed in 1967. Baird focuses on linguistic hybridization -- the combination of African languages and English -- as the formation of Gullah.

Baird, Keith E. and Mary A. Twining

1994 Names and Naming in the Sea Islands in *The Crucible of Carolina: Essays in the Development of Gullah Language & Culture*. Michael Montgomery, ed. pp. 23-37. University of Georgia Press

Baker, Philip

1990 Off Target? *Journal of Pidgin and Creole Languages* 5: 107-119

Barnwell, Joseph E.

1893 Transactions of the Sea-Island Relief Committee for the Sufferers by the Cyclone of 1893. Charleston Yearbook : 293-296

Bascomb, William R.

1951 Acculturation Among Gullah Negroes. *American Anthropologist* 48: 43-50

Bascom declares that West African cultural traits among African Americans living along the coastal regions of South Carolina and Georgia are harder to trace to specific West African language and culture groups than African diasporic people living in the Caribbean, Central, and South America.

_____, 1941 Gullah Folk Beliefs Concerning Childbirth. Andover, Massachusetts Paper at American Folklore Society

_____, 1944 Gullah Superstitions Persist. *El Palacio* 44: 48

Bascomb, William

1981 African Folktales in America. *Research in African Literatures* 12: 203-213

Bass, Robert D.

1931 Negro Songs From the Pee Dee Country. *Journal of American Folklore* 44: 418-436

Bayne, Bijan C.

1997 Gullah Festivities. *American Visions* 12: 45

An overview is given of the Gullah Festival held yearly in Beaufort, SC. Historic information about the Gullah people and the town of Beaufort is also included.

Benjamin, S.

1878 The Sea Islands. *Harpers' Magazine* 57: 839-861

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Bennett, John

1943 Folktales of Old Charleston. *Yale Review* 32: 721-740

_____, 1908 Gullah: A Negro Patois. *South Atlantic Quarterly* 7: 332-347: 8: 39-52

Bennett compares what he terms the three dialects spoken by Negroes - French Creole of Louisiana; the "Negro Useage" spoken in Virginia, Kentucky, North Carolina, western South Carolina, and upper Georgia; and Gullah of the Sea Islands.

Bennett, Irma L.

1940 Basket Making in the Low Country. Works Project Administration Federal Writers' Project, South Carolina. Charleston County School Stories

Beoku-Betts, Josephine A.

1995 We Got Our Way of Cooking Things: Women, Food, and Preservation of Cultural Identity Among the Gullah. *Gender and Society* 9: (5): 535-555

Gullah women, food, culture, community, nature, and passing on the traditions are the components of this study. Through food in its cultural context and especially rice Gullah women of the Sea Islands are preserving traditions.

Berry, Brewton

1935 Silver Spoon. Story 65-78

Reminiscences of an old Negro man told in the form of a short story.

Billington, Ray Allen

1950 A Social Experiment: The Port Royal Journal of Charlotte L. Forten, 1862-1863. *Journal of Negro History* 35: 223-264

Blockson, Charles L. and Karen Kasmauski

1987 Sea Change in the Sea Islands: "Nowhere to Lay Down Weary Head". *National Geographic* 172: (6): 734-763

The culture of the Gullah people of the Sea Islands from Cumberland Island on the Georgia/Florida border to Pawleys Island along the northern shore of South Carolina is being altered by development, raising taxes, and major changes.

Blok, T. P.

1959 Annotations to Mr. [Lorenzo] Turner's "Africanisms in the Gullah Dialect". *Lingua* 8: 306-321

Bolton, H. Carrington

1891 Decoration of Negro Graves in South Carolina. *Journal of American Folklore* 4: 2-4

Bolton states that the Negroes in decorating the graves of family and friends are "following the customs of their savage ancestors". The burial customs in this paper are inland South Carolina but are similar to customs of Gullah people on the low country.

Borowsky, Anton

1961 Two Low Country Tales. *North Carolina Folklore* 9: 46-48

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Boretzky, Norbert

1993 The Concept of Rule, Rule Borrowing, and Substrate Influence in Creole Languages in Africanisms in Afro-American language Varieties. Salikoko S. Mufwene, ed. Pp. 74-92. Athens: University of Georgia Press

Bradley, Frances W.

1937 Gullah Proverbs. *Southern Folklore Quarterly* 1: 99-101

The sources for Bradley's Gullah Proverbs are Reed Smith's Gullah and the Charleston Museum Quarterly.

_____, 1937 Southern Carolina Proverbs. *Southern Folklore Quarterly* 1: 57-101

_____, 1948-1951 A Word-list from South Carolina. *American Dialect Society* 9-16: 10-73

Bragg, John

1978 A Cantometric Analysis of Folk Music in a Sea Island Community. *North Carolina Folklore* 26: 157-163

Brewer, J. Mason, ed.

1945 Humorous Folk Tales of the South Carolina Negro. *South Carolina Folklife Guild*

Brown, Charles

1977 Charleston, South Carolina Communications Center. *Southern Exposure* 5: 196-198

Brown, Kenneth L.

The Impact of the Labor System on the Evolution of African-American Culture. Department of Anthropology, University of Houston, Houston, Texas

Carawan, G.

1960 Spiritual Singing in the South Carolina Sea Islands. *Caravan* 19-20: 20-25

_____, 1964 The Living Folk Heritage of the Sea Islands. *Sing Out!* 14: 29-32

The folk culture of Johns Island, SC is showcased through festivals on the island in 1965. African American history and customs in music and song and their preservation is stressed by Carawan.

Campbell, Emory

1984 Cultural Activities in the Sea Islands in Highlander Reports, *Newsletter of the Highlander Folk Center* 11

Carter, H.

1978 Kongo Survivals in U. S. Gullah: An Examination of Turner's Material. Paper presented at the Second Biennial Conference of the Society of Caribbean Linguistics. University of the West Indies, July 17-20

Cassidy, Frederick G.

1994 Gullah and the Caribbean Connection in *The Crucible of Carolina: Essays in the Development of Gullah Language & Culture*. Michael Montgomery, ed. Pp. 16-22. Athens: University of Georgia Press

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_____, 1986 Some Similarities Between Gullah and Caribbean Creoles in Language Variety in the South: Perspectives in Black and White. Michael Montgomery and Guy Bailey, eds. Pp. 30-37. University: University of Alabama Press

_____, 1983 Sources of the African Element in Gullah in Studies in Caribbean Language. Lawrence Carrington, ed. Pp. 75-81. St. Augustine, Trinidad: Society for Caribbean Linguistics

_____, 1980 The Place of Gullah. *American Speech* 55: 3-16

Cassidy presents points he wants to reconsider from a paper written by Ian Hancock, "A Provisional Comparison of the English-Derived Atlantic Creoles". When and where did the English pidgin develop and where in the development is Gullah.

Chandler, Genevieve

1977 1930's Federal Writers' Project: Collecting Gullah Folklore. *Southern Exposure* 5: 2-3, 219-221

Charleston County School District

1975 The Ethnic History of South Carolina. Charleston: Charleston County School District

Chase, Judith Wragg

1978 American Heritage From Ante-Bellum Black Craftsmen. *Southern Folklore Quarterly* 42: 135-158

Chase refutes the notion that Africans in America brought only their physical strength. She details the various crafts, skills, guilds, and the place these contributions occupy in American culture from enslaved and free people, Gullah and non-Gullah.

Christensen, Abigail M. H.

1894 Spirituals and Shouts of Southern Negroes. *Journal of American Folklore* 7: 154-155

Christensen describes shouts or "religious dances" which she said were survivals of dances used in fetish or idol worship in Africa.

Clark, Verney R.

1974 Preserved Africanisms in the New World. Afro-World Religious Research Series 3: 1-62

Cline, R. I.

1930 The Tar-Baby Story. *American Literature* 2: 72-78

Coclanis, Peter A. and J. C. Marlow

1998 Inland Rice Production in the South Atlantic States: A Picture in Black and White. *Agricultural History* 72: 197

The focus is on rice production in inland counties from North Carolina to Florida after the Civil War into the 20th century.

Cohen, Henning

1951 Going to See the Window. *Journal of American Folklore* 44: 223

_____, 1952 A Negro 'Folk Game' in Colonial South Carolina. *Southern Folklore Quarterly* 16: 183-185

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_____, 1957 Caroline Gilman and the Negro Boatman's Songs. *Southern Folklore Quarterly* 21: 116-117
Cohen gives resources for locating early songs of boatmen. He has examples from Gilman's Recollections of a Southern Matron in which she has recorded words for the songs.

_____, 1958 Burial of the Drowned Among the Gullah Negroes. *Southern Folklore Quarterly* 22: 93-97

Cohen describes how the drowned, snake-bitten, and burned were buried in African societies and the relocation of those customs to the Sea Islands.

Cole, Bernadette

1997 The Language You Cry In'. *West Africa* 29 April - 4 May:

Cole tells the story of Mary Moran, a Gullah woman from Georgia, and her trip back to her roots in a village in Sierra Leone.

Combes, John D.

1972 Ethnography, Archaeology, and Burial Practices Among Coastal South Carolina Blacks. The Institute of Archeology and Anthropology, University of South Carolina The Conference on Historical Site Archaeology Papers 7: 52-61

Combes discusses the importance of recognizing African American burial patterns and burial grounds. What may appear to be dump sites may require additional investigation to make sure that what appears to be junk is not in reality an old burial ground.

Cooley, Rossa B.

1908 Aunt Jane and Her People: The Real Negroes of the Sea Islands. *Outlook* 90: 424-432

Copenhaver, J. R.

1930 Culture of Indigo in the Provinces of South Carolina and Georgia. *Industrial and Engineering Chemistry* 22: 894-900

Crawford, Dorothy

1950 Gullah Logic. *South Carolina Magazine* 13

Creel, Margaret Washington

1990 Gullah Attitudes Toward Life and Death. In *AFRICANISMS in American Culture*, Joseph Holloway, ed. Pp. 69-97. Indiana University Press

Creel provides a comprehensive look at where Gullah views originated among West African coastal peoples and the merging of those views into the culture found along the sea islands of South Carolina and Georgia.

Cunningham, Irma A.

1988 Some Innovative Linguistic and Procedural Notions, Relative to Sea Island Creole, in *General: Some Aspects of the Sea Island Creole Verbal Auxiliary in Particular in Methods in Dialectology*. Alan R. Thomas, ed. Pp. 46-54. Clevedon, England: Multilingual Matters

_____, 1992 A Syntactic Analysis of Sea Island Creole. *American Dialect Society* 75. Tuscaloosa: University of Alabama Press

Davis, Gerald L.

1976 African American Coil Basketry in Charleston County, South Carolina: Affective Characteristics

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of an Artistic Craft in a Social Context. In *American Folklife*. Don Yoder, ed. Pp. 151-184. Austin: University of Texas Press

Davis, Henry C.

1914 Negro Folk Lore in South Carolina. *Journal of American Folklore* 27: 241-254

Davis presents a collection of superstitions, stories, and songs from Negro folk traditions. Davis recognizes the difficulties of separating black lore from white lore and tracing Negro folk traditions back to their African origins.

Day, Gregory

1977 South Carolina Low Country Coil Baskets. The Communication Center, South Carolina Arts Commission Columbia, SC

_____, 1978 Afro Carolinian Art: Toward the History of a Southern Expressive Tradition. *Contemporary Art/Southwest* 1: (5): 10-21

Deas-Moore, Vennie

1987 Home Remedies, Herb Doctors, and Granny Midwives. *The World & I* 2: 1: 474-485

Deas-Moore is part of the culture from which she speaks. Her knowledge of plants and medical treatments of African Americans from enslavement to present day is based on ancestor knowledge passed down through the women in her family.

Dett, Robert N.

1925 St. Helena Island Spiritual. *Southern Workman* 54: 527

DeWolf, Karol K.

1986 Low Country Baskets. *Country Home* 8: 5: 67-73

Dixon, Melvin

1974 The Teller as Folk Trickster in Chestnut's The Conjure Woman. *CLA Journal* 18: 2: 186-197

The Conjure Woman written in 1899 by Charles Chestnut was his first novel. It evolved from a collection of short stories first printed in the Atlantic Monthly magazine. Dixon examines Chestnut's use of the trickster, the audience at that time (mainly white), and Chestnut himself as another participant in the story.

Dozier, Richard K.

1974 A Historical Survey: Black Architects and Craftsmen. *Black World* 23: 4-15

_____, 1976 Black Architecture. New York Amsterdam News

Eastman, Jean

1971 Colloquial Names of South Carolina Plants. *Names in South Carolina* 8: 19-24

Epstein, Dena J.

1963 Slave Music in the United States Before 1860: A Survey of Sources (Part 2). *The Quarterly Journal of the Music Librarians Association* 20: 377-390

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The songs of men as they ferried people and cargo between the sea islands and the mainland are more than the songs of “happy” slaves. Epstein has amassed documents and letters referring to the songs and the singers.

Fauset, Arthur H.

1925 Folklore from St. Helena, South Carolina. *Journal of American Folklore* 38: 217-238

This collection of animal tales, Uncle Tom stories, morals, and songs offers an interesting gamut of folklore from St. Helena.

_____, 1927 “Negro Folk Tales from the South.” *Journal of American Folklore* 40: 213-303

Fenn, Elizabeth A.

1985 “Honoring the Ancestor: Kongo-American Graves in the American South.” *Southern Exposure* 28: 42-57

“Honoring the Ancestor” provides information on burial practices throughout the southern United States, including South Carolina. Religious beliefs in burial customs from the Bakongo people of Gabon to Angola are seen in burial grounds in the south.

Fitchett, E. Horace

1936 “Superstitions in South Carolina.” *Crisis* 43: 360-371

Fitchett states that the creation of folksongs, myths, legends, and superstitions are due to the status given to the larger world by societies which have/had “a minimum of contacts with ideas and mechanical devices”.

_____, 1940 “The Traditions of the Free Negro in Charleston, SC.” *Journal of Negro History* 25: 139-152

Foote, Henry Wilder

1904 “The Penn School on St. Helena Island.” Reprint from *Southern Workman*. Hampton, Hampton Institute Press

Forten, Charlotte

1941 [1864] “Life on the Sea Islands.” *Atlantic Monthly* 13: 666-676

Forten describes her experiences as a teacher, a northerner, and a free black woman on the Sea Islands. She gives a detailed picture of the people and their customs.

Foster, H.

1983 “African Patterns in the Afro American Family.” *Journal of Black Studies* 14: 201-232

Foster begins with a detailed discussion of the structure of the African family and patterns of descent, filiation, and marriage coming to colonies with enslaved peoples. African family patterns and their survival can be seen during and after enslavement.

Gellert, Lawrence

1934 “Negro Songs of Protest: North and South Carolina, and Georgia.” *Negro Anthology*

Geraty, Virginia

1989 “The Gullah Language.” *Charleston Magazine* 3-4: 12-13

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Gibson, H. E.

1962 "African Legacy: Folk Medicine Among the Gullahs." *Negro Digest* 40: (10): 77-80

Folk remedies were part of the traditions on the sea islands around Beaufort, South Carolina. By the mid-1960s the islanders had begun to seek health care from the doctors available. Many islanders combined both forms of health care.

Goines, Leonard

1974 "The Music of Georgia and Carolina Sea Islands." *Allegro* 74: 5

Hair, P. E. H.

1965 "Sierra Leone Idioms in the Gullah Dialect of American English." *Sierra Leone Language Review* 4: 79-84

Hair questions components of Lorenzo D. Turner's 1940's work of the Gullah language. Hair states that Turner's list of 4,000 Gullah words is overstated and that 3,500 of the 4,000 are personal names.

Haley, Alex

1982 "Sea Islanders, Strong-Willed Survivors, Face Their Uncertain Future Together." *Smithsonian* 13: 88-96

Alex Haley visited Daufuskie Island, recording his experiences, with his friend Herman Blake. Blake, a sociologist and Provost of Oakes College, University of California at Santa Cruz, had been working with the people of Daufuskie Island for several years.

Hall, Stephanie A.

1986 South Carolina Field Recordings in the Archive of Folk Culture. Library of Congress Folk Archive finding aid No. 4. Washington: Library of Congress

Hancock, Ian F.

1977 *Further Observations on Afro-Seminole Creole*. Society of Caribbean Linguistics 7

_____, 1980 *Gullah and Barbadian: Origins and Relationships*. *American Speech* 55: (1): 17-35

According to Hancock, Gullah evolved from an earlier Guinea Coast Creole English. This form of communication began along the Upper Guinea coast in the Senegambia littoral.

_____, 1980 *The Texas Seminoles and Their Language*. Austin: University of Texas African and Afro American Studies and Research Center Monograph Series 2: 1

Harris, Joel Chandler

1894 "The Sea Island hurricanes, the Destruction." *Scribner's Magazine* 15

Haskell, Marion A.

1899 "Negro Spirituals." *Century Magazine* 36

Hawkins, John

1896 "An Old Mauma's Folklore." *Journal of American Folklore* 9: 129-131

Old Mauma is Hawkins' Maum' Sue. Hawkins gives examples of remedies he grew up with, the traditions of the low country Negroes, and how they helped shape his life.

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Hawkins, John

1907 "Magical Medical Practice in South Carolina." *Popular Science Monthly* 70: 165-174

Herron, Leonora and Alice M. Bacon

1895 "Conjuring and Conjure Doctors." *Southern Workman* 24: 118

Hibbard, A.

1926 "Aesop in Negro Dialect." *American Speech* 2: 495

Higgins, W. Robert

1971 "The Geographical Origins of Negro Slaves in Colonial South Carolina." *South Atlantic Quarterly* 70: 42-43

Higginson, Thomas W.

1867 "Negro Spirituals." *Atlantic Monthly* 19: 685-694

Higginson states he is a student of the Scottish ballad and had heard the music called "Negro Spirituals" for many years. Higginson compiled songs he heard in the camps around Beaufort from escaping enslaved men and women from South Carolina, Georgia, and Florida.

Hitchcock, Susan

1995 "Sea Grass Basketry and the Changing South Carolina Landscape." Georgia Landscape School of Environmental Design University of Georgia
Fall Issue

Hitchcock states that the impact of alteration on behalf of change is as important to the landscape designers as it is to the historians and preservationists. Along Highway 17 in Mt. Pleasant, South Carolina the history of Gullah people is being destroyed, she states, by rapid and not well thought out development.

Hollings, Marie F.

1979 *Descriptive Inventory of the City of Charleston Division of Archives and Records*. Charleston: City of Charleston

Holm, John

1983 "On the Relationship of Gullah and Bahamian." *American Speech* 58: 303-318

Holloway, Joseph

1994 "Time in the African Diaspora: The Gullah Experience." In *Time in the Black Experience*, Joseph K. Adjaye, ed. Pp. 199-209

Holloway provides a description of African time concepts and their relocation to the plantations on the sea islands. The Gullah and time can be shown to be related to the African ancestors and their oral traditions.

Howe, Mark A.

1930 "The Song of Charleston." *Atlantic Monthly* 146: 108-111

Hubbell, Jay B.

1954 "Negro Boatman's Song." *Southern Folklore Quarterly* 18: 244-245

Three examples of songs sung by African American boatmen are given. The themes vary from a rebuke to honoring a lady to inspiring the oarsmen to pull harder as they row.

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Hutchison, Janet

1993 "Better Homes and Gullah." *Agricultural History* 67: 102

In the 1920s the Better Homes in America organization began a series of contest for the best house designs across America. The African American community of St. Helena Island, SC participated in the contests winning throughout the 1920s in the categories for African American designs.

Jackson, Bruce

1976 "The Other Kind of Doctor: Conjure and Magic in Black American Folk Medicine in American Folk Medicine: A Symposium." Wayland D. Hand, ed. Pp. 258-272. Berkeley: University of California Press

This essay compiles examples of uses of folk medicines and some of the studies of African and African American folk traditions.

Jackson, Juanita, Sabra Slaughter and J. Herman Blake

1974 "The Sea Islands as a Cultural Resource." *Black Scholar* 32-39

Several issues are addressed in this article: a contemporary study of the Sea Islands done by African American scholars sensitive to the culture; survival patterns, present-day Gullah culture, social and psychological concepts surrounding growing up in an African American majority region and the historical consciousness of blacks and whites in the same regions sharing the same plantation last name.

Johnson, Guy B.

1949 "A Review of Africanisms in Gullah Dialect by Lorenzo Dow Turner." *Social Forces* 28: 458-59

_____, 1967 "Gullah Dialect Revisited: 30 Years Later." American Anthropological Association Annual Meeting, Washington, DC

_____, 1980 "The Gullah Dialect Revisited: A Note on Linguistic Acculturation." *Journal of Black Studies* 10: (4): 417-424

Jones-Jackson, Patricia A.

1977 Alive: African Tradition on the Sea Islands. *Negro Historical Bulletin* 46: (3): 95-96, 106

Four distinct and interconnected components of Sea Island Gullah culture and structure are explored - the extended family, religious beliefs, burial customs, and group interactions.

_____, 1978 Gullah: On the Question of Afro-American Language. *Anthropological Linguistics* 20: (9): 422-427

Gullah as a language not a dialect is discussed. Its development and perpetuation on the sea islands can be traced to factors such as its beginnings in West Africa.

_____, 1981 The Oral Tradition of Prayer in Gullah. *Journal of Religious Thought* 39: 21-33

_____, 1983 Contemporary Gullah Speech; Some Persistent Linguistic Features. *Journal of Black Studies* 13: (3): 289-303

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Jones-Jackson looks at Gullah spoken in the today of 1983 when the article was written examining three features that set Gullah apart from other forms of African American English spoken in the Unites States.

_____, 1983 The Audience in Gullah and Igbo: A Comparison of Oral Traditions. *College Language Association Journal* 27: (2): 197-209

Jones-Jackson compares and analyzes the similarities between Sea Island storytellers and storytellers among the Igbo, Yoruba, and Ibebia peoples of Western Africa.

_____, 1984 On Decreolization and Language Death in Gullah. *Language in Society* 13: 351-362

Jones-Jackson explores the decreolization process and compares Gullah speakers who have frequent contact with standard English and Gullah speakers on remote predominantly African American sea islands.

_____, 1994 Let the Church Say “Amen”: The Language of Religious Rituals in Coastal South Carolina in *The Crucible of Carolina: Essays in the Development of Gullah Language & Culture*. Michael Montgomery, ed. Pp. 115-132. Athens: University of Georgia Press

Kaplan, Bruce

1990 Gullah: The Unique Culture of America’s Sea Islands: the African American Language that gave us Uncle Remus Struggles to Survive. *Utne Reader* January-February: 37: 23

Gullah culture is threatened by outside development. The people, the traditions, the folklore may all be lost by the next century.

Kirkland, Edwin C.

1942 South Carolina Folk Tales Compiled by Federal Writers’ Project. *Southern Folklore Quarterly* 6: 181-182

Kloe, Donald R.

1974 Buddy Quow: An Anonymous Poem in Gullah-Jamaican Dialect Written Circa 1800. *Southern Folklore Quarterly* 38: (2): 81-90

Krio, Leone

1975 Creole Features in the Afro-Seminole Speech of Brackettville, Texas. Society for Caribbean Linguistics Occasional Paper 3

_____, 1980a Gullah and Barbadian: Oritgins and Relations. *American Speech* 55: 7-35

_____, 1986b Texas Gullah: The Creole English of the Brackettville Afro-Seminoles in *Perspectives On American English*. J. L. Dillard, ed. Pp. 305-333. The Hague: Mouton

_____, 1988 Componentiality and the Origin of Gullah in Sea and Land: Cultural and Biological Adaptations in the Southern Coastal Plain. James L. Peacock and James C. Sabella, eds. Pp. 13-24. Athens: University of Georgia Press

Livingstone, F. B.

1958 Anthropological Implications of Sickle Cell Gene Distribution In West Africans. *American Anthropologist* 60: 533-562

Livingstone details sickle cell disease in West Africans, however, he doesn’t provide any information about

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the disease in the various countries he lists - Greece, India, Turkey, Sicily, Algeria, Yemen, Palestine, Kuwait, or Tunisia - nor does he offer data addressing the relationship of sickle cell in Africa to other countries.

Lumpkin, Ben G.

1976 The Fox and the Goose: Tale Type 62 from South Carolina. *North Carolina Folklore* 18: 90-94

Mallory, Maria

1994 Is the Mecca of Africanism Not Long for this World? (Gullah People of St. Helena Island). *Business Week*, August 15: 3385: 22B

Mallory reports that St. Helena Island is under intense pressure from developers. The future of the Gullah heritage and culture might not last into the next century.

McDavid, Raven I., Jr.

1951 Africanisms in the Eastern United States. *Modern Language Association*

McDavid, Raven I.

1955 The Positions of the Charleston Dialect. *American Dialect Society* 23: 35-50

McKim, James M.

1862 Negro Songs. *Dwight's Journal of Music* 29: 148-149

McKim, Lucy

1862 Songs of Port Royal Contrabands. *Dwight's Journal of Music* 22: 255

McLaughlin, Wayman B.

1963 Symbolism & Mysticism in the Spirituals. *Phylon* 24

Mednick, L. and M. Orans

_____, 1956 The Sickle Cell Gene: Migration vs. Selection. *American Anthropologist* 58: 293-395

Mednick and Orans examine the occurrence of sickle cell in Italy, Greece, India, and other non-African countries. They contend that sickle cell outside the African Diaspora does not support investigations prior to 1945 that sickle cell was strictly an African trait and a racial diagnostic.

Meredith, Mamie

1931 Negro Patois and Its Humor. *American Speech* 6: 317-321

Mohr, Nancy L.

1989 Treasures on an Island: Preserving the Traditions of South Carolina's Gullah Culture has Long Been the Mission of the Penn School. *American Visions* 4: 5: 29

The history of Penn School is told in this article. From its creation during the Civil War to the involvement in the Civil Rights movement to 1989 present day community involvements.

Montgomery, Michael

1994 Lorenzo Dow Turner's Early Work on Gullah in *The Crucible of Carolina: Essays in the Development of Gullah Language & Culture*. Michael Montgomery, ed. Pp. 158-174. Athens: University of Georgia Press

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Moore, Janice G.

1980 Africanisms Among Blacks of the Sea Islands. *Journal of Black Studies* 10: 467-480

Moore investigates her heritage and culture on Yonges Island, South Carolina. She compares the folk life and customs she finds with African traditions.

Moore, LeRoy

1971 The Spiritual: Soul of Black Religion. *American Quarterly* 23

Morgan, Philip D.

1982 Work and Culture: The Task System and the World of Lowcountry Blacks, 1700 to 1880. *William and Mary Quarterly* 39: 563-599

Morgan looks at the evolution of the task system and the domestic economy the system allowed slaves to develop in their "free" time. The task system may have been used first on coffee and pimiento plantations in the Caribbean.

_____, 1983 The Ownership of Property by Slaves in the Mid-Nineteenth- Century Low Country. *Journal of Southern History* 49: 399-420

The structure of the task system on low country plantations in South Carolina and Georgia gave rise to a system of property ownership among slaves - an economy - owned, run, and controlled by slaves, within the larger economy - owned, run, and controlled by the planter.

Morris, J. A.

1947 Gullah in the Stories and Novels of William G. Simms. *American Speech* 22: 46-53

According to Morris, Simms used a character speaking Gullah in a short story almost 100 years before Ambrose Gonzales. He, Simms had no models to follow in his portrayal of Gullah people. Morris says Gonzales produced a glossary of Gullah words and Reed Smith's laws and analogies produced a framework for the Gullah language.

Arthur Unknown

1894 Mortuary Customs and Beliefs of South Carolina Negroes. *Journal of American Folklore* 9: 318-319

Moser, Ada M.

1939 Farm Family Diets in the Lower Coastal Plain of SC. South Carolina Agricultural Experimental Station Bulletin No. 319

Mufwene, Salikoko

1985 The Linguistic Significance of African Proper Names in Gullah. *New West Indian Guide* 59:146-66

_____, 1986 Restrictive Relativization in Gullah. *Journal of Pidgin and Creole Languages* 1:1-31

This paper analyzes in technical detail the relative pronouns and relative clauses in the Gullah language. Comparisons are identified in other dialects, African languages, English pidgins, and Creoles.

_____, 1986 Number Delimitation in Gullah. *American Speech* 61: 33-60

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Mufwene introduces data indicating that in Gullah number delimitation is not controlled by the same rules as those found in English.

_____, 1989 Equivocal Structures in Some Gullah Complex Sentences. *American Speech* 64: 304-326

The subordinate clause used in some Gullah sentences and how that clause is used is the focus of this paper. Mufwene examines clauses beginning with *fe* or *se*.

_____, 1992 Africanisms in Gullah: *A Re-examination of the Issues in Old English and New: Studies in Language and Linguistics in Honor of Frederic G. Cassidy*. Joan Hall, Nick Doane, and Dick Ringler eds. Pp. 156-182. New York: Garland

_____, 1994 On the Status of Auxillary Verbs in Gullah. *American Speech* 69: (1): 58

Mufwene asks 2 questions: does the notion of “auxiliary verb apply to Gullah? and is the class of Avs coextensive with that of tense, mood, and aspect markers? These 2 questions prompt the asking of a 3rd question: what is the criterion for an item to be considered an auxiliary verb in Gullah?

_____, 1997 The Ecology of Gullah’s Survival. *American Speech* 72: 69

The survival of the Gullah language according to Mufwene may depend on ecological and economic factors. With less than half a million Gullah speakers the pressures of the changing landscape endangers the future of the sea islands customs and culture.

Mufwene, Salikoko and Charles Gilman

1987 How African is Gullah and Why? *American Speech* 62:120-139

Mufwene investigates 2 questions attempting to place Gullah in relationship to Creoles and Atlantic pidgins: (1) why are pidgins and creoles different from the languages to which they are lexically related, and (2) why are they similar to each other

Myers, Betty

1976 Gullah Basketry. *Craft Horizons* 36: 31

Myers expresses concern about the future of the sweetgrass baskets, the livelihood of the women who still sew them, and the lost of an African cultural connection still in existence.

Nash, Jonell

1998 The Gullah Tradition: From the Field to the Pot, Geechees Stir in Spirit. *Essence* 28: 127

For the Gullah/Geechee people of the Sea Islands food is another measure of who they are. This collection of historical data mixed with recipes and photographs tells how to prepare various dishes indigenous to the islands.

Neuffer, Claude H.

1955 Some Edisto Island Names. *Names in South Carolina* 2: 2: 14

_____, 1965 The Bottle Alley Song. *Southern Folklore Quarterly* Fall: 234-238

Arthur Unknown

1948 Note on Gullah. *South Carolina Historical Magazine* 49: 56-57

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Odum, Howard W.

1908 Religious Folk-Songs of the Southern Negroes. *American Journal of Religious Psychology and Education* 3: 265-365

_____, 1911 Folk Song and Folk Poetry as Found in the Secular Songs of the Southern Negroes. *Journal of American Folklore* 24: 255-294

Olson, Tod

1995 Freedom's Wages. *Scholastic Update* 128: 18

Newly freed slaves tell about real-life conditions for them and their families. The experiences are brutal, racist, poverty-based, and mirror the conditions they had been freed from.

Opala, Joseph

1986 The 'Gullah' Connection. *West Africa* 19 May: 1046-1048

Opala discusses in a series of interview questions the history and connections between planters of South Carolina, the enslavement and transportation to South Carolina of rice farmers of Sierra Leone; what became of the enslaved people, their cultural heritage on the plantations, and where they are today.

_____, 1987 The Gullah: Rice, Slavery, and the Sierra Leone-American Connection. Unites States Information Service

"The Gullah" article was written in 1987 and reflects the knowledge at that time about the Gullah and the people of Sierra Leone. Opala provides a connection between the Gullah people of South Carolina and Georgia and the Mende, Vai, and Fula people of Sierra Leone and Guinea regions. He takes the Gullah to Florida and the Seminoles and to Oklahoma bringing the people and their history into present (1987) day.

_____, 1990 The Gullahs Come Home *West Africa* 25 December - 7 January: 2143-2144

A small group of South Carolina and Georgia Gullah go "home" to Sierra Leone in this .

_____, 1990 Double Homecoming. *West Africa* 22-28 January: 97

Opala relates the trip back to Sierra Leone for 2 Oklahoma Seminole men whose ancestors had escaped the rice plantations of South Carolina and Georgia and fled to Florida. The Seminoles were going home at the invitation of the President of Sierra Leone.

_____, N. D. Momoh Visits the Gullah. *West Africa*

Opala travels with president Momoh on his visit to South Carolina and the re-establishing of connections with the Gullah relatives.

Orser, Charles E.

1984 The Last Ten Years of Plantation Archaeology in the Southeastern United States. *Southeastern Archaeologist* 3: 1-12

Parler, Mary C.

1951 The Forty-Mile Jumper. *Journal of American Folklore* 54: 422-423

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Parrish, Lydia

1935 Plantation Songs of Our Old Negro Slaves, with Scores. *Country Life* 69: 50-54, 62-64, 75-76

Parsons, Elsie Clews

1923 Folklore of the Sea Islands, South Carolina. *American Folklore Society* 16: 211-213

Peek, Philip

1978 Afro American Material Culture and the Afro American Craftsman. *Southern Folklore Quarterly* 42: 109-132

Pendleton, Louis

1890 Notes on Negro Folklore and Witchcraft in the South. *Journal of American Folklore* 3: 301-17

Penn National, Industrial, and Agricultural School. 1910-1951. Annual Reports. South Caroliniana Library, University of South Carolina, Columbia

Perdue, R. E.

1968 African Baskets in South Carolina. *Economic Botany* 22: 289-292

Perdue stresses that sweetgrass basket making is a craft not to be defined as art. He states that this form of basket making appears to come from Africa and was brought here by slaves.

Pierce, E. L.

1863 The Freedom at Port Royal. *Atlantic Monthly* 12: 291-315

Pollard, Velma

1985 Cultural Connections in Paule Marshall's Praise Song for the Widow. *World Literature Written in English* 25: 285-98

Pollitzer, William S.

1931 The Negroes of Charleston: A Study of Hemoglobin, Types, Serology, and Morphology. *American Journal of Physical Anthropology* 16: 241-263

_____, 1972 The Physical Anthropology and Genetics of Marginal People of the Southeastern United States. *American Anthropologist* 74: 719-734

_____, 1993 The Relationship of the Gullah-Speaking People of Coastal South Carolina and Georgia to Their African Ancestors. *Historical Methods* 26: 53-68

Popkin, Z. F.

1931 Heaven Bound: An Authentic Negro Folk Drama out of Old Savannah. *Theatre Guild Magazine*, August 1: 14-17

Pound, Louise

1929 South Carolina Ballads. *Journal of American Folklore* 42: 76

Powers, Bernard E.

1998 A Founding Father and Gullah Culture. *National Parks* 72: 26

Powers gives the reader a strong and information-filled article about life on one South Carolina low country plantation in Mt. Pleasant, SC owned by Charles Pinckney, a signer of the American Constitution.

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Prevetti, C. A.

1998 Gullah: Songs of Hope, Faith and Freedom. *School Library Journal* 44: 86

Reeves, Dick

1970 Gullah. *Sandlapper* 5: 8-11

Rhame, J. M.

1933 Flaming Youth: A Story in Gullah Dialect. *American Speech* 8: 39-43

Rice, Elizabeth G.

1901 A Yankee Teacher in the South. An Experience in the Early Days of Reconstruction. *Century Magazine* 5: 151-154

Rickford, John R.

1990 Number Delimitation in Gullah: A Response to Mufwene. *American Speech* 65: 148-63

Rickford summarizes his paper and Salikoko Mufwene's 1986 paper on number delimitation.

Roberts, Nancy

1979 Gullah Baskets. *Americana* 7:1: 38-41

Rosenfeld, Jeff

1993 The Forgotten Hurricane. *Weatherwise* 46: 4: 13

The history of the 1893 hurricane and its effects from Charleston to Hilton Head is chronicled.

Rosengarten, Dale

1985 Field Notes and Interviews, Low Country Basket Project. McKissick Museum, Columbia, South Carolina

_____, 1994 Spirits of Our Ancestors: Basket Traditions in the Carolinas in *The Crucible of Carolina: Essays in the Development of Gullah Language & Culture*. Michael Montgomery, ed. Pp. 133-157. Athens: University of Georgia Press

Rosengarten, Theodore

1987 The Reckless Advance of the Modern World: A Review of 'When Roots Die' by Patricia Jones-Jackson. *Natural History* 9: 66-71

Ross, Joe

1982 The Light on Land's End Road: A Modern Local Legend. TFBS 48: 19-27

Rowe, G. C.

1900 The Negroes of the Sea Islands. *Southern Workman* 29: 709-715

Salter, P.

1968 Changing Agricultural Patterns on the Sea Islands. *Journal of Geography* 67: 223-228

Saunders, William C.

1980 Sea Islands: Then and Now. *Journal of Black Studies* 10: 481-492

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This very personal account of life in the Sea Islands in the 1930s and 1940s by Mr. Saunders, a native Sea Islander, shares some of the culture and traditions which he feels are quickly being lost.

Scroggins, Elizabeth McRae

1971 Gullah Baskets. ETV Guide, Columbia, South Carolina, April 1

Seabrook, E. B.

1866 The Sea Islands of South Carolina. *Galaxy Magazine*

Sengova, Joko

1994 Recollections of African Language Patterns in an American Speech Variety: An Assessment of Mende Influences in Lorenzo Dow Turner's Gullah Data in *The Crucible of Carolina: Essays in the Development of Gullah Language & Culture*. Michael Montgomery, ed. Pp. 175-200. Athens: University of Georgia Press

Slave Narratives: A Folk History of Slavery in the United States. South Carolina Narratives, Volume 14. Washington: Library of Congress

Smiley, P.

1919 Folklore from Virginia, South Carolina, Georgia, Alabama, and Florida. *Journal of American Folklore* 32: 363-370

Smith, John P.

1991 Cultural Preservation of the Sea Island Gullah: A Black Social Movement in the Post-Civil Rights Era. *Rural Sociology* 56: (2): 284

During the 1970s development threatened to eliminate the Gullah culture. Educated and professional Gullah natives are returning and developing a social preservation movement whose purpose is to empower and retain the culture and the land.

Smith, Reed

1926 Gullah. Bulletin of the University of South Carolina, November 190. University of South Carolina Press

Smith looks at the Gullah people, their history, language, customs, folklore, and impact by northerners after the Civil War. He includes many examples of spoken Gullah and cites references done by earlier persons documenting the language.

_____, 1916 Word List From South Carolina. *Dialect Notes* 4: 344

Snipe, Tracy D.

1998 Coming Full Circle: A Cultural Renaissance on the Sea Islands. *The Avery Review* 1: 1

Starks, George L.

1980 Singing 'Bout a Good Time': Sea island Religious Music. *Journal of Black Studies* 10: 437-444

Sacred music plays a very important role in the life of Sea Island people. The connection began during the days of enslaved people when songs evolved from incidents of whippings and other occasions.

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_____, 1985 Salt and Pepper in Your Shoe: Afro American Song Traditions on the Sea Islands in *More Than Dancing: Essays on Afro American Music and Musicians*. Irene V. Jackson, ed. Westport: Greenwood Press

Stewart, John

1998 Review of Catching Sense: African American Communities on a South Carolina Sea Island by Patricia Guthrie. *African American Review* 32: 343

Stewart reviews "Catching Sense: African American Communities on a South Carolina Sea Island by Patricia Guthrie. What 'catching sense' means and if the process is still going on.

Stewart, Sadie

1919 Seven Folktales from the Sea Islands, South Carolina. *Journal of American Folklore* 32: 394-396

This small collection of tales focuses on the "deception will be punished" theme which runs through many African/African American stories.

Stewart, Tom and Jolo Sengova

n. d. On the Origins of "Gullah" and "Geechee" MS

Stoddard, A. H.

1944 Origin, Dialect, Beliefs, and Characteristics of the Negroes of the South Carolina and Georgia Coasts. *Georgia Historical Quarterly* 28: 186-195

Stoddard provides an explanation for the development of the "Gulla" language, the merging of African beliefs into Christian concepts, and the persona presented to the larger world by Negroes of coastal South Carolina and Georgia.

Stoney, P. K.

1950 The Incidence of the Sickle Cell Trait in the Negroes from the Sea Island Area of South Carolina. *Southern Medical Journal* 43: 48

Suttles, W. C.

1965 A Hymn of Freedom-South Carolina in 1913. *Journal of Negro History* 50:

Swadesh, Morris M.

1951 Review of Africanisms in the Gullah Dialect by Lorenzo Dow Turner. *Word* 7: 82-84

Szwed, J. F.

1970 Africa Lies Just Off Georgia. *Africa Report* 15: (4): 29-31

Szwed declares that the enslaved Africans mainly from Senegambian and Congo-Angolan regions were able to maintain much of their heritage and that heritage and culture evolved into a form of "Pan-African cultural pattern" that has survived till today.

_____, n. d. The Gullah: A Heritage Remembered. *Topic* 18: 9-11

Talley, Thomas W.

1942 The Origin of Negro Traditions. *Phylon* 3: 371-376

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Taylor, Alrutheus A.

1924 The Negro in South Carolina During Reconstruction. Association for the Study of Negro Life and History

Thomas, June M.

1980 The Impact of Corporate Tourism on Gullah Blacks: Notes on Issues of Employment. *Phylon* 41: (1): 1-11

Thomas, J. P.

1930 The Barbadians in Early South Carolina. *South Carolina Historical and Genealogical Magazine* 31: 75-92

Thompson, Robert F.

1969 African Influence on the Art of the U.S. Black Studies in the University: A Symposium. Yale University Press 127, 130-154

Thornton, John

1993 Central African Names and African-American Naming Patterns. *William and Mary Quarterly* 50: 727

Naming patterns of Central Africa were evident in South Carolina among Africans brought to the low country.

Tobin, Jacqueline

1994 Sweetgrass Basketry: A Cultural Tradition Struggling for Survival. *Piecework* 68-73

Tournier, Nan

1984 Sea Island Black Quilters. In *Social Fabric: South Carolina's Traditional Quilts*. McKissick Museum. University of South Carolina

Towne, Laura

1901 Pioneer Work on the Sea Islands. *Southern Workman* 30

Towne wrote the article on the founding of Penn School shortly before her death. In 1862 when the school began she discusses how it was a learning process for the teachers and the newly freed enslaved people.

Tupper, V. G.

1937 Plantation Echoes: A Negro Folk Music Drama, as Given each Year in Charleston, South Carolina. *Etude* 55: 153

Turner, Lorenzo D.

1941 Linguistic Research and African Survivals. American Council of Learned Societies 32: 68-89

_____, 1941 Linguistic Research and African Survivals. American Council of Learned Societies 32

_____, 1945 Notes on the Sounds and Vocabulary of Gullah. Publication of the American Dialect Society 74-84

_____, 1948 Problems Confronting the Investigator of Gullah. American Dialect Society, Greensboro 74-84

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_____, 1958 African Survivals in the New World with Emphasis on the Arts in Africa as Seen by American Negroes. *Presence Africaine*

Twining, Mary A.

1967 Review of Carawan's Ain't You Got A Right to the Tree Of Life. *Ethnomusicology* 2-3: 421-422

_____, 1973 Field Notes on Reactions to 'Ain't You Got a Right to the Tree of Life'. *Journal of the Folklore Institute* 10: 213-216

_____, 1974 Sources in the Folklore and Folklife of the Sea Islands. *Southern Folklore Quarterly* 39: 135-150

Twining states that there is a need to develop a comprehensive collection of Sea Island resources for students interested in studying the history and culture of the islands. She states that some of what is available is biased, some material is beyond the reach of students, and other material is dated.

_____, 1975 African/Afro American Artistic Community. *Journal of African Studies* :569-578

Twining examines present-day historical data on African cultural components in light of the controversy between E. Franklin Frazier and Melville J. Herskovits.

_____, 1978 Harvesting and Heritage: A Comparison of Afro American and African Basketry. *Southern Folklore Quarterly* 42: 257-270

Twining's article compares African and African American baskets, discusses the early history of basket selling in the Mt. Pleasant region during the early 20th century, and the architecture of the sheds built and used by the women.

_____, 1980 Damas and Two Sea Island Poets: A Brief Comparison in Light of the Philosophy of Negritude. *Journal of Black Studies* 10: 449-460

Twining looks at Negritude within the context of several poems.

_____, 1980 Sea Island Basketry: Reaffirmations of West Africa in The First National African American Crafts Conference: Select Writings. Shelby State Community College 35-39

_____, 1985 Movement and Dance on the Sea Island *Journal of Black Studies* 15: 463-479

According to Twining movement includes games, dance, songs, religious sermons, and speech patterns in storytelling. For Sea Islanders movement is more - it is the person responding to the storyteller, in the relationship between the preacher and the congregation, as well as between the dancer and the audience watching.

Twining, Mary A. and Keith E. Baird

1980 The Significance of Sea Island Culture. *Journal of Black Studies* 10: (4): 379-386

The blending of African and European cultures on the sea islands and the resultant folkways, language, folklife, and customs are unique in this country. Research needs to determine African connections so that cultural origination points are identified.

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_____, 1980 Introduction to Sea Island Folklife. *Journal of Black Studies* 10: 387-416

Twining and Baird present an overview of the sea islands -their history, location, economics, language, religion, and different people create a region which is found nowhere else in the United States.

Twining, Mary A. and William Saunders

1970 One of These Days: The Function of Two Singers in the Sea Island Community. *Studies in the Literary Imagination* 3: 65-71

Van Sertima, Ivan

1976 My Gullah Brother and I: Explorations into a Community's Language and Myth through its Oral Tradition in Black English, A Seminar. Deborah S. Harrison and Tom Trabasso eds. Hillsdale, New Jersey: Lawrence Erlbaum Associates

Vlach, John M.

1977 Graveyards and Afro American Art. *Southern Exposure* 5: 161-165

Vlach provides a cultural and historical framework to explain the African burial practices still being observed among African Americans including the importance of providing the deceased with a proper funeral, the wake or sitting up custom, and the placing on the grave of items used by and of importance to the deceased person.

_____, 1980 Arrival and Survival: The Maintenance of an Afro-American Tradition of Folk Art and Craft. In *Perspectives on American Folk Art*, Ian M. Quimby and Scott T. Swank, eds. Pp. 177-217. New York, New York: W. W. Norton & Company

Wade-Lewis, Margaret

1991 Lorenzo Dow Turner: Pioneer African-American Linguist. *The Black Scholar* 21: 10

A detailed account of the development of "Africanisms in the Gullah Dialect" and its 17 year history collecting material, interviewing Africans in Europe, interviewing Gullah African Americans, and living and working in Africa, Brazil, and England.

Wailoo, Keith

1991 "A Disease SUI GENERIS": The Origins of Sickle Cell Anemia and the Emergence of Modern Clinical Research, 1904-1924. *Bulletin Historical Medicine* 65: 185-208

Wailoo details the early history of the identification of sickle cell anemia as a specific disorder. By 1924 the disease had been characterized to be among "Negroes" or "mulattos".

Waring, Mary A.

1894 Mortuary Customs and Beliefs of South Carolina Negroes. *Journal of American Folklore* 7: 318-319

Described as "grotesque" Waring gives examples of South Carolina Negro burial customs. She provides anecdotes to support her belief that Africans and African Americans are afraid of dead people and this is reflected in their burial customs.

_____, 1895 Superstitions from South Carolina. *Journal of American Folklore* 8: 251-252

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Watts, Jill M.

1986 We Do Not Live for Ourselves Only; Seminole Black Perceptions and the Second Seminole War. *UCLA Historical Journal* 7: 5-7

Weber, Meryl

1978 Gullah Baskets. *Arts and Activities* 84:4

Weintraub, Boris

1984 Just An Incredible Country We Live In. *Arts Review* 2: 1: 14-18

Wexler, Mark

1993 Sweet Tradition: African Americans' Tradition of Basket Weaving from Sweetgrass. *National Wildlife* 31: 38-41

Developers and homeowners building near and over what had been marsh are closing off and eliminating the sweetgrass which is used in basket making forcing the basket makers to go farther away to get the necessary grass.

Whitten, Norman E.

1962 Contemporary Patterns of Malign Occultism Among Negroes of North Carolina. *Journal of American Folklore* 75: 311-325

Whitten focuses on North Carolina; he also includes research by Melville Herskovits, African sources of occultism among African Americans, and direct references to South Carolina and the use of the occult in South Carolina.

Winkoop, A. P.

1970 The Crafting of Sea Island Baskets. Contemporary Corner of the *National Antiques Review* 28-31

Woltse, H. M.

1901 In the Field of Southern Folklore: Snake Superstitions. *Journal of American Folklore* 14: 205-206

Work, Monroe

1905 Some Geechee Folklore. *Southern Workman* 35: 633-635

These examples of folk beliefs include proverbs, animal beliefs, plant superstitions, and miscellaneous beliefs.

_____, 1905 Geechee and Other Proverbs. *Journal of American Folklore* 32: 441-442

n. d. Basket Making in the Low Country. Works Project Administration Federal Writers' Project, Charleston, South Carolina. South Caroliniana Library, University of South Carolina

Yates, Irene

1946 Conjures and Cures in the Novels of Julia Peterkin. *Southern Folklore Quarterly* 10: 137-149

_____, 1947 A Collection of Proverbs and Proverbial Sayings from South Carolina Literature. *Southern Folklore Quarterly* 11: 187-199

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Yates, Norris

1951 Four Plantation Songs Noted by William Cullen Bryant. *Southern Folklore Quarterly* 15: 251-253

Zinsser, W.

1967 The Tree of Life. *Look* 6: 18-19

Repositories

The major portion of information about the Gullah people in South Carolina can be found in the libraries, societies, and collections listed below. The information about the Gullah people of St. Helena Island and Penn Center is located at the University of North Carolina not at Penn Center. Avery Research Center houses information about the urban Gullah culture of Charleston.

In addition to papers, books, manuscripts, and audio/visual materials there are collections of artifacts such as baskets, quilts, and other items created by Gullah people. These items are kept as parts of collections of folk traditions representing South Carolina, Africans in America, and testaments to the creativity people existing in extreme circumstances of enslavement created.

Avery Research Center for African American History & Culture College of Charleston, Charleston, South Carolina

- Books
- Videos
- Audio Tapes
- Manuscripts
- Photographs
- Newspaper Clippings

Beaufort County Library, Beaufort, South Carolina

- Books
- Periodical Sources
- Pamphlets, Brochures, and Booklets
- Unpublished Materials
- Newspaper and Magazine Articles
- Interviews
- Music
- Audio Tapes
- Phonograph Recordings
- Videos
- Films
- Film, 16 mm Format
- Filmstrip with Sound
- Microfilm/Newspapers of the Region

Charleston County Library, Charleston, South Carolina

- Books
- Manuscripts
- Documents
- Ph.D. Dissertations and Masters' Theses
- Personal Papers

Charleston Library Society, Charleston, South Carolina

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Books
Documents

College of Charleston Library, Charleston, SC

Books
Documents
Major Collections of Charleston African Americans
Photographs of Antebellum and Postbellum Periods

Georgetown County Library, Georgetown, SC

Morgan-Trenholm Photography Collection
Books
Maps
Documents

Gullah/Geechee Sea Island Coalition, St. Helena Island, SC

Books
Documents
Newspaper Articles
Artifacts of Gullah Culture

Library of Congress, Washington, DC

Works Project Administration Recordings done in 1930s of freed enslaved men and women

McKissick Museum, University of South Carolina, Columbia, SC

The Folk Arts Center, a bibliographic file of folk life and arts, is located within the Museum.

Schomburg Center for Research in Black Culture, New York Public Library, New York, NY

Books
Manuscripts
Articles

Parris Island Museum, Marine Corps Recruit Depot, Parris Island, SC

Photographs
Manuscripts
Museum exhibits
Owns the site and archaeological collections from Santa Elena,
Charlesfort, and San Felipe

Penn Center, St. Helena Island, South Carolina

South Carolina Department of Archives & History, Columbia, SC

Information on plantation data
Census Information

South Carolina Historical Society, Charleston, SC

Family Papers

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Bennett, John

1875-1967

The research notes contain information on black folklore, music, superstitions, Gullah, and slavery in South Carolina. Scrapbooks of musical transcriptions of black spirituals and street cries are also in the collection.

Colcock, Erroll H.

1970 De patch-wu'k quilt

The unpublished fictional tale of plantation life in South Carolina before, during, and after the Civil War. The story is written in Gullah and narrated by an African American woman.

Gadsden Family

1703-ca. 1955 Gadsden family papers

The papers (ca. 1920-1950) of Jeanne Gadsden include a Gullah story about Brer Wolf and Brer Rabbit.

Heyward, Jane DuBose 1882-1939

In the Heyward papers are poetry written in the Gullah dialect and Gullah stories. Jane DuBose Heyward gave public readings in Gullah as a “dialect recitalist” and she was the mother of DuBose Heyward who wrote the novel “Porgy”.

McTeer, Mary n.d. Sukie Sue's Limit

The photocopy of a manuscript story by McTeer written in Gullah probably in the early 20th century.

Murray, Chalmers S. 1905-1970

The manuscript of a novel *Here Come Joe Mungin* about African-Americans (Gullahs) on the South Carolina Sea Islands. Additional novels about the Gullah people, sea island life, and other subjects are included. Gullah folklore recorded for a W.P.A. project are in the papers.

Ravenel Family 1746-1941 Ravenel family papers

Rose P. Ravenel's (ca. 1890-1940) Gullah stories about Brer Rabbit and Brer Wolf with anecdotes about African Americans are in the Ravenel papers.

Screven, Jane

Gullah tales and stories

Gullah Singing

Music recorded in 1974 on 5 audio cassette tapes from several Lowcountry churches of Gullah devotional music

South Caroliniana Library, University of South Carolina, Columbia, SC

An extensive collection of documents relating to African Americans included in books, manuscripts, guides, maps, newspapers, photographs, dissertations and masters' theses, genealogical collection of the South Carolina State Library, family papers, oral histories

Southern Historical Collection, University of North Carolina Chapel Hill, NC

Personal and Family Papers

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Johnson, Guy B. Papers

Writings by students at Rosenwald, Penn, and Mulberry Hill schools. Field notes and research materials collected in 1928 during a stay on St. Helena Island: versions of folk tales, songs, riddles, superstitions, and spirituals are included.

Penn School Papers

Volumes 1-4

Waring Historical Library, Medical University of South Carolina Charleston, SC

Early documentation of sickle cell anemia

Medical treatment of Africans in America pre-and-post slavery

Children's and Juvenile Books

These books were included because they will provide educators resources that can be used to supplement teaching materials about the Gullah people. When resource material is not readily available many times the history and culture of a people is not included in the classroom situation.

Banks, Sara H.

1997 *A Net to Catch Time*. New York, NY: A. A. Knopf

Branch, Muriel M.

1995 *The Water Brought Us: The Story of the Gullah-Speaking People*. New York: Cobblehill Books/Dutton

Clary, Willis

1996 *A Sweet, Sweet Basket*. Orangeburg, SC: Sandlapper Publishing

Daise, Ronald

1989 *De Gullah Storybook*. Beaufort, SC: G.O.G. Enterprises

Daise, Ronald

1997 *Little Muddy Waters: A Gullah Folktale*. Beaufort, SC: G.O.G. Enterprises

Geraty, Virginia M.

1998 *Gullah Night Before Christmas*. Gretna, LA: Pelican Publishing

Jaquith, Priscilla

1981 *Bo Rabbit Smart For True: Folktales from the Gullah*. New York: Philomel Books

Jones, Hettie

1996 *Spooky Tales From Gullah Gullah Island*. New York, NY: Simon & Schuster

Krull, Kathleen

1995 *Bridges to Change: How Kids Live on a South Carolina Sea Island*. New York: Lodestar Books

Patrick, Denise L.

1996 *Case of the Missing Cookies*. New York, NY: Simon & Schuster

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Reed, Kelli M.

1996 *Happy Birthday Daddy*. New York, NY: Simon & Schuster

San Souci, Robert D.

1992 *Sukey and the Mermaid*. New York, NY: Four Winds Press

Seabrooke, Brenda

1992 *The Bridges of Summer*. New York, NY: Cobblehill Books

Siegelson, Kim L.

1996 *The Terrible, Wonderful Tellin' at Hog Hammock*. New York, NY: Harper Collins

Stoddard, Albert H.

1995 *Gullah Animal Tales from Daufuskie Island, South Carolina*. Hilton Head Island, SC: Push Button Publishing

Internet Sites

The lists of Internet sites is extensive. It is extremely important to use sites that are connected to libraries, repositories, universities, colleges, governmental agencies, and reputable connectors. There is much information about African Americans and the Gullah that is racist, inflammatory, derogatory, and historically inaccurate.

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Appendix D

Comments from Community Forums (Fall 2002)

(These figures are based on written comments from the second round of meetings and do not include letters, telephone calls and email messages received by members of the team.)

Alternative A

- 17 positive (25.3%)
- 5 negative (7.5%)
- 4 neutral (neither positive nor negative) (6%)

Alternative B

- 2 positive (3%)
- 3 negative (4.4%)
- 6 neutral (9%)

Alternative C

- 8 positive (12%)
- 3 negative (4.4%)
- 10 neutral (15.4%)

Combination A + B

- 4 positive (6%)

Combination A+ C

- 1 positive (1.5%)

Combination A+B+C

- 4 positive (6%)

TOTAL = 101.5% (Discrepancy due to rounding off figures)

(Note that respondents were not given the option of combination comments, but did so of their own accord. Combination comments (e. g., A+B) may have been higher had that option been made available.)

St. Simons Island, GA

Alternative A

1. I believe that one positive aspect of this proposal is that existing lands would be used.
2. Having the 3rd site in McIntosh County would be in tying in important Gullah Heritage sites in this area. (The Moran family, Sapelo Island, Plantations (Butler Island and Hofwyl-Broadfield, Historic African-American Communities (Jewtown, Harrington), Historic Sites (slave cabins, remains of slave hospital, Neptune Park), and the traditions that have been preserved (net-making, basket weaving, and storytelling) that are currently at risk of being lost forever.
3. Would this alternative include grants to acquire and preserve local sites such as the Harrington School? The school is very important to the community.
4. Plan A could bring jobs for local Geechee people. It would work good with C and B.

Alternative B

1. I would be very concerned that sites which have not traditionally been inclusive would be willing to change their, i.e. rice plantations.
2. I would like to know how the Gullah/Geechee people feel about these proposals.

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Alternative C

1. Most flexible able to include structures such as Harrington Schoolhouse
2. How will be insure that the “heritage area” will become self-sufficient? (I would hate for the program to get off the ground with start-up funding, and then not have money to ensure this program’s longevity.

Charleston, SC

Alternative A

1. Affirmative effort to assist the preservation of heirs’ property (financial and educational resources)
2. Emphasis on creating new beaurocracy makes this the least attractive alternative, but many specific elements of Alternative A are desirable. Personally, I prefer a mix of the 3 alternatives with emphasis on grassroots initiative of a heritage area.
3. Not only the forementioned crafts were performed but the multitude of skills it takes to build a nation as blacksmithing, building technology, medical and midwifery to name a few. Where are the institutions that taught the Gullah as such? Or did they come from Africa knowing how to build and maintain the culture since those are only a few elders left doing the crafts and so forth. These institutions need to be established in the Gullah Geechee connection. – Elder Halim, Gullah Geechee Nation
4. A needed complement to A & B, if either is selected would be to make sure info is available for students and non-students on the process to move into various employment positions, i.e. park manager, archeologist, naturalist, internships, scholarships, curator, conservation, etc.
5. “Living” interpretive centers would be important to expose/present Gully storytellers, craftspeople, musicians, etc. from within the grassroots community. The support of these “griots” as living historians would make the centers embody the very people who preserve the Gullah Culture in their own way – in this way, an institutional connection – complete with resources (e. g. human and fiscal) would serve as an economic development and cultural model for the region.

Alternative B

1. Is there a site further north of McClellanville that could be considered? Either in the Grand Strand or Little River or even Wilmington since it’s still fuzzy to many that the G/G community begins in southern NC.
2. This alternative includes sites that are not traditionally associated with the Gullah Geechee story.
3. Geographically Gullah culture may be said to extend from Cape Hatteras, NC south to St Augustine, FL. Efforts should include Florida Gullah communities and sites. I favor a mix of the 3 alternatives presented, with emphasis on Alternative C and establishment of a National Heritage Area.
4. I like the idea of using established facilities: B, but also think renovations need to occur on such historical facilities as in A and perhaps having those “link up” to create a broader range with each having a special addition to the G/G Culture.
5. The aspect of storytelling should include the Gullah wars from 1739-1848 along the Black Border. – Elder Halim Gullah Bemí, Gullah Geechee nation
6. The first principle of community-building is to solve problems and create solutions for maximum impact. In the same way rice is “hard” to grow in the city of Charleston (environmental issues), so too is it difficult to reach large numbers of interested visitors/tourists/groups in rural areas. Cities are hubs – major concern/rethink. Should identify the 4th most visited city in the US with over 2 million visitors as a site. Compare these numbers to arriving visitors elsewhere (Rantowles, Awendaw, etc) Where do we “site” for greatest impact. Fish in a full pond.
7. B and A make a good choice.

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Alternative C

1. A grassroots endeavor could lead to a viable and productive 501-C3. For those wanting minimal federal involvement, this could work.
2. Make sure local community get involved in helping promote and preserve the culture by using local artist and organization. Empowering the people through the Culture.
3. Requirements for state legislation may be onerous, particularly for a grassroots coalition.
4. What would be the process for a start-up foundation/organization to receive assistance from the NPS or the State?
5. Alternative C involves the group's responsibility to interpret its own existence. The preferred Alternative C can be melded with elements of Alternatives A and B.
6. A national Gullah/Geechee corridor is extremely important because that area was the economic foundation of the states that will make up the corridor. These states until after the Civil War had an agricultural economy. Open land cattle raising, rice and indigo were the basis of that agricultural economy. The knowledge and the people responsible for the success of that economy were enslaved Africans, and the seed rice that that introduced the rice culture was the seed from Africa, unlike the myths created by A S Salley, Jr and Duncan Haywood. It was not the alleged "seed from Madagascar." That knowledge was what made South Carolina the second wealthiest colony prior to the Revolutionary War.
7. How does the plan address the URBAN Gullah/Geechee experience? The planter/plantation model overlooks and makes it hard to include the experiences of Gullah/Geechee people who ere urban – sellers of vegetables and fish, cooks, housekeepers, nurses, craftsmen, blacksmiths, drivers, gardeners, stablemen, sial makers.
How do Robert Smalls and Mary (the Pringle cook at 27 King St) fit into this model?
How is this diversification, transition, and modification of Gullah Culture addressed?
How to cities – like the one this forum is in – help organize and preserve this legacy of culture?
8. Could A and C work together? A could help anchor C.

Georgetown, SC

Alternative A

Atlantic Beach (pop. 400, rural, low income) historic black-owned and operated resort town. First Missionary Baptist Church – Gullah music
Gullah speech patterns, food
Fishing economy in 1930's
Tourist Attractions during segregation
--Sherry A Suttles, President Atlantic Beach Historical Society 843.272.7444

Alternative B

No Comments

Alternative C

No Comments

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Savannah, GA

Alternative A

1. This plan seems to meet the needs of all involved. – L R Morris
2. Seems to have the greatest public benefit. – John Jameson
3. Centers are well spaced and see to offer a diverse experience at sites. Please look (still) at local interpretive efforts in an attempt to complement stories, etc.
4. Consider adding exhibit of industry with living history or other interpretive styles. If people knew what it entailed (painful process of picking), they could develop a personal connection to the people, lifestyle, and hardships.
5. The idea of letting well-qualified individuals from the Gullah/Geechee community [get involved?] is a great idea. Involvement of the Gullah community will allow everyone to make an impact.
6. Gullah Geechee people are not in a position to determine the direction, definition, etc. of their culture under Alternative A. The NPS will have a larger role in dictating the preservation of our culture. We deal with academics who misrepresent our culture on a daily basis (see Dale Rosengarten “sea grass baskets” comments as one example of misrepresentation of the culture. --A Jamal Toure, Council of Elders, Gullah/Geechee Nation
7. I like the idea of multiple partners and parks interpreting the cultural [sic] in their area. Each group of people are particular to the area they live in. Will give a complete picture/focus of the entire Gullah/Geechee cultural [sic].
8. Cultural site preservation efforts (private and state) should be somehow considered into

Alternative B

1. Alternative B is the second best choice in this process. Alternative B allows some room for Gullah Geechee people to have a say in their story and culture. Alternative A is sorely lacking in this respect. This Alternative B provides us with a means to be the caretakers of the culture.
2. Alternative C is the best plan for the Gullah Geechee people to tell their story and preserve their culture. –A Jamal Toure, Council of Elders, Gullah/Geechee Nation

Alternative C

1. Alternative C is the best plan with regards to Gullah/Geechee people determining and defining their history and culture. We will play a significant role in the preservation of our culture. We will not be on the outside. – A Jamal Toure, Council of Elders, Gullah/Geechee Nation
2. Consider First African Baptist as a potential partner for Alternative C
3. If “African Americans” is on paper, then in person at site should be a person who as lived it and can speak Ogeechee.
4. Alternative C seems more in line with a culturally-specific community such as the Gullah-Geechee Nation

St. Helena Island, SC

Alternative A

1. Georgetown County is an important part of the Gullah/Geechee Culture, yet it has not been considered in any of those alternatives. Don't, I repeat, don't forget Georgetown County and its Gullah/Geechee Community and people. There are partners available. Hobcaw Barony has an enslaved African Village and a rice field.
2. This is a living culture, spread over three states. To put centers in certain areas does not assist Gullah People in preserving and benefiting from their own culture. We are not museum pieces.
3. This alternative seems fine, however, my concern lies with the ownership of cultural assets – be it the interpretation of the history itself or the physical assets such as buildings, etc.

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4. I believe this Alternative A is good because of its potential to utilize local experts who will tell and demonstrate the “true story.” The fear I have is that NPS will flex its muscle and try to control and direct the entire program.
5. This plan A supports the concept of clusters among Gullah communities which makes the effort of preservation more manageable.
6. Plan A is the best of all alternatives. It allows total involvement of existing organizations and will allow operation for at least 100 years and allow the artifacts to come back to Penn for research and the education of the young generations.
7. Penn Center is a great resource and needs National Park Service Funding.
8. Put Atlantic Beach on the map, please!
9. Alternative A appears to offer a future for expression of our culture and creativity through perpetuity, putting this special study on par with Mt Rushmore and Grand Canyon.
10. Alternative A of all the potentials appears to be the best of all presented. It is all inclusive of the areas; it will not require land purchase, it allows operation of the facility in perpetuity in all the locations. It allows involvement of the community, the existing organizations, and the National Park Service.
11. I think all 3 are good.

Alternative B

1. This alternative does not enhance the culture, but gives the incentive to others to tell a story of people they have not recognized before.
2. This would give to those who have ignored the culture the ability to control a culture that they have tried to destroy. The best way to preserve and enhance our culture is to leave it to Gullah's to interpret and preserve.
3. The parks [in Alternative B] may not reach as many people as the cultural sites [Alternative A], and the sites in Alternative C.
4. Atlantic Beach needs to be on the map.
5. Need grants on the local level for 501 C-3's community-based organizations

Alternative C

1. Gullah Festival of SC, Inc should be in the list of potential partners, PO Box 83, Beaufort, SC 20901
2. Sandy Island and Little River
3. Don't include Chambers of Commerce
4. Include Atlantic Beach – only remaining black-owned and erected incorporated town. Beach resort created in 1930's to house maids from Myrtle Beach. Later medical professionals and entrepreneurs bought in. Since integration and 2 hurricanes (Hazel '54 and Hugo '89), town is deteriorating rapidly. Musical giants like Ray Charles, Marvin Gaye, Chubby Checker stayed/played here. Tourists from AV to FL came. Now draws 400,000 from as far away as NYC for Memorial Day Weekend Bike Fest, BUT they stay in Myrtle Beach, North Myrtle Beach, etc. while our town is dying. We need your help drawing attention, funding Visitor Center, oral history, motel preservation, acquisition, etc. – Mary A Suttle, Pres. Atlantic Beach Historical Society
5. I am not particularly interested in the Park Service creating interpretive centers where the Gullah Culture is involved, however, if it must happen, I would prefer Alternative C.
Gullah is a living, breathing culture, not made for museums. We as a people need assistance holding on to our land. The land is tied to the culture. If we lose our land, we lose our culture. Give people the chance to preserve their own culture. –E A Santagati
6. There was a comment that the proposed heritage corridor was too large or unwieldy. That will not be the case if local people in each micro-area of the proposed corridor are made an integral part of the future planning. If that is done, there will be cohesion among the various groups, which will ensure the success of the corridor.

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7. Plan C – Best option to chain together existing cultural places without artificial form of Plan A. Each place gets to define own special aspects. Can be developed to support those special things of each community without changing the character of the site.
8. Need grants for local community projects.

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There were no written comments from this meeting. Only 2 people other than the project team attended this meeting.

Letters and Email Messages

The team received supportive letters from a number of potential partners throughout the study area (i.e. state and county governments, non-profit organizations, federal agencies, preservation organizations). There was also a lengthy document from Marquette L. Goodwine, founder of the Gullah/Geechee Sea Island Coalition (GGSIC). Goodwine expressed opposition to all alternatives, but found Alternative C to be least objectionable. She also indicated that she wished to speak at any congressional hearings that may be held with regard to the alternatives. About 12 members of the GGSIC sent form letter responses indicating their agreement with Goodwine's comments and her right to speak.